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MISSION INDIAN
BANNING, CAL.

MISSION INDIAN

PUBLISHED SEMI-MONTHLY BY
B. FLORIAN HAHN,
C. P. P. S.

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BUREAU OF AMERICAN ETHNOLOGY.
1910
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Remarkable Words

Taken from the speech of
SENATOR ALLEN, in
CONGRESS.
Published by request.

Mr. President, you and I demand, American citizens, respect for our nions. No man has a right to ail you as being untrue to the flag your country and to its best inte- t because you may indulge in a ticular religious faith. No man has ight to arraign me because I may ieve in a different faith, in conse- nce of having been taught by my nts the faith in which I believe. se things necessarily are sacred every American citizen. It is not essary to bring them into the con- ration of public questions. It is necessary to bow to every idle d that blows, and it is altogether American to have any disrespectful rence to the faith of any parti- r American citizen made in the gress of the United States.

ir, we might learn some valuable ns from the history of the Catho- Church as well as the Protestant rches if it were proper to consi- them. I do not know of the ory of an organization that has upon the very confines of civili- n itself and marked the pathway governments and empires more essfully than the great organiza- known as the Catholic Church. as carried the torch of civiliza- in one hand and the Gospel of t in the other to those who knew them before. While we disagree with reference to parti- r church dogmas, it furnishes no n why the Congress of the United s should permit narrowness and try to appear here and induce us o that which is not only wrong tself but which is wrong in its upon the education of Indian dren. This narrowness and bigotry not the teaching of the Master. s foreign to our institutions. Here y church organization is supposed stand upon an equality before the and all are to receive equal rec- ition and equal justice at the ds of the Government.

lthough I am not a member of church organization, I never want live in any community in which re are not churches and church anizations; I never want to be in ommunity where the church bell s not break the stillness of the bath morning and call the inhabit- s of that locality to the worship the Supreme Being; I never want live in a community or see a con- where the songs of the Master not be sung by His children as y see fit to sing them upon the bath and other occasions. I never t to live in a community that is narrow in its construction that ry Christian organization which may fit to build a temple of worship may receive just and proper treatment the hands of the entire community. Mr. President, we can learn here lab lessons. Here is a great church anization under encouragement of the Government which has unde taken to educate these childre and has accomplished a wonderfu work in that direction. We all agre that the time has come when th Government must withdraw its assis tance from sectarian institutions; but if we have had the power to encou rage that organization to construct great buildings and equip itself to carry on the work of education by the appropriation of money, cer tainly we have the power now to prevent absolute bankruptcy coming to those educational institutions in consequence of a sudden withdrawal of our support, a withdrawal not pre faced by any notice of change of policy.

I think, especially in the Congress of the United States, composed of representatives of the people, we should remember that here of all places sectarian discussion should not take place. We are the representatives of all classes of people, Catholics, Protestants, and non-believers; of Armenians and Jews, as my honorable friend from Delaware, (Mr. Gray) suggests. We are the representatives of all classes of citizens, and it is our duty in Congress to follow the spirit and the language of the teaching of the fathers by avoiding unnecessary sectarian discussion and unnecessary sectarian bigotry in the disposition o public moneys.

Mr. President, I have sometimes thought that it might be well for the Congress of the United States to turn back to the teachings of the Maste and see what they were. With the permission of the Senate, I will quote some of these teachings. I refer t Paul's First Epistle to the Corinthians

Father Adam's Farewell Reception. *From "THE CAPITAL."*

Though I speak with tongues of men and of angels, and have not charity, I become as sounding brass or tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor and I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away.

. . . . . .

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

President, this is an impres- . It teaches charity, not ving, for that is the mea- of it, but charity of judg- charity which rests in the every true man and woman upon the faults and frail- ers, if there be faults and with some degree of allow- hank God, Mr. President, ry is big enough, that the n under which we live is ugh in its principles, to the folds of our flag every ganization, every school or- and do ample and complete all, and that, too, within of the doctrine that there an eternal divorcement of m State.

AN

THE USE OF BEADS.

The use of strings of beads as an aid to devotion is not an exclusively Christian custom but was an ancient usage in the East. The Mohammedans still use these beads though it is not quite certain from whom they learned their use. It may be from the Hindu Ramanajas who carry rosaries of the tulasi or lotus; or from the Buddhists of Thibet who count their beads as they recite the words: Oh, the jewel of the lotus; or perhaps, from the Jews who have a chaplet called, Meah Baracot. Bonomi in his "Palaces of Nineveh," shows a divinity holding in extended left hand a chaplet, composed of large and small beads placed alternately. Large numbers of long strings of cornelian beads, all exactly alike in form have been found with tools and pottery during the excavations at Illahun. In a Babylonian prayer occur the words, "Oh my God! seven times are my transgressions, my trangressions are before me," which were to be repeated ten times. And again, "May thy heart, like the heart of the mother of the setting day, to its place return," to be repeated five times. The use of the beads by the orthodox Christian of the East differs widely from that of Western Christendom. The Greek priests are required to repeat forty "Kyrie eleisons" thrice every day, and these they count off on their beads. The Copts use a string of forty-one beads saying, "Oh my Lord, have mercy!" forty-one times; others count by their fingers. The separated Copts and Armenians very often use rosaries exactly the same as the Mohammedans, without a cross, but most of those of the Greeks and the Russians have crosses attached to them.

THE MISSION INDIAN.

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BANNING, CAL., OCTOBER 15, 1899.

OUR CHANGES.

The *Mission Indian* has a rprise this month for its read- s and friends. Progress is the der of the day and we must keep with the procession. There no standing still. Henceforth, erefore, this paper will be sued semi-monthly, that is, on the st and fifteenth of each month. s shape will be altered, so at there will be fewer but rger pages. The subscription ice will be one dolar a year. These changes are made after ature consideration and at the peated suggestion of many sub- ribers and patrons. They feel at a whole month is too ng a time to exist without aring from us. They also alize that a subscription of ty cents a year barely cove- d our expenses and would do no longer on account of in- eased price of paper and print- g supplies. We tender our ost sincere thanks to these good ends for the kindly interest ey have taken in us and in poor, despoiled children of wilderness, [illegible] competitor in Catholic [illegible] ism. It is purely a [illegible] undertaking. Its purposes e: 1, to give a few Indian boys our Industrial school a chance learn the printer's trade; 2, to oice the wrongs and cruelties that have been inflicted on the defenceless aborigines; 3, to supply good reading matter to the more intelligent and better educated amongst them; 4, to strengthen them in there religion, and defeat the schemes of hirelings to rob them of their Catholic faith as well as of their lands and other worldly goods; 5, to keep our supporters and friends informed of the effort the Church of God is making in Southern California to educate and Christianize the Mission Indians of the desert and the mountains.

If any money remain after our expenses are paid, it is devoted to feed and clothe the boys and girls at St. Boniface's and to assist the aged poor in our many missions. We have now over one hundred children in our school; the government makes a meager allowance for twenty-six, and for the suppert of the others we have to depend on the generosity of the faithful. In our missions many of the older people are on the verge of starvation. It will, thus, be seen that subscribers to the *Mission Indian* are doing a work of exalted and Christlike charity for which there will be an exceeding great reward.

We hope that our proposed changes will meet the appoval of our readers. We shall be glad to receive suggestions. We shall be still more glad to receive subscriptions. Will not every reader help us in this good work?

The poor Indians are powerless to help themselves. God will bless those who help them!

Father Yorke of San Francisco has been raising Cain and Abel over in Ireland. He lectured last month for the Gaelic League in the Ancient Concert Rooms, Dublin. Lord Emly, a nobleman by nature, presided. The large hall was crowded with the beauty and chivalry of the "ould sod." The orator from the Golden Gate pitched into the politicians and the newspapers and the schools and—oh! into things in general. Sure the dear man must have thought he was in Metropolitan Temple discoursing on Ghosts. And faith! he struck sore spots. Some of the "pollies" and the "papes" didnt like him a little bit in the Emerald Isle. And they hope hell never come back, just, for all the world, like the Apes and other little monkeys in San Francisco.

Father Yorke is now in the East, and will be home next month. His friends will give him a regular Dewey reception, and his enemies—well, most of them are in San Quentin, and those who are still at large will not send any long-distance letters to the papers. *Cead mille failthe!*

We be[illegible] to [illegible] our esteemed daily [illegible] at General Otis [illegible] convert to the Catholic Church. Conforts are made of [illegible] which we have [illegible] believe, it sho[illegible] flaming and pantisocratic fire a Catholic soldier, Col. [illegible] H. O'Rorke. Early in the civil war Col. O'Rorke raised a regiment at Rochester, N. Y., and gave Otis a lieutenancy in this command. O'Rorke died fighting at Gettysburg, while leading a spirited charge. The Colonel Otis who was a convert had retired from the army, was well known in San Diego as a devoted child of the Church and a Catholic Knight and died, a couple of years ago in the city of the Silver Gate. When it comes to writing of Catholic affairs, the gentlemen of the daily press need a double dose of goat's lymph.

Never in all the centuries, has a returning conqueror been granted a more splendid triumph than was accorded to the hero of Manila Bay. This republic is surely not ungrateful. The news from New York recalled the glorious days of ancient Rome. But New York eclipsed the grandest of pagan pageants. There was no vain display of captured spoils, no inhuman exhibition of enslaved prisoners led before the conqueror's chariot though the Arch of Triumph. The reception was simply a generous outburst of the nation's gladness at the home-coming of her sailor son.

New York surpassed her rival, London. Only a year ago the English capital greeted Kitchener of Kerry and Khartoum, the victor of Omdurman. And well worthy he was of a greeting, for he had won the greatest and most decisive battle since July 3 1863. But the English cannot jubilate as Americans can. They are too solemn and serious, and take their pleasures sadly. America welcomed her great Admiral. the N[illegible]on of the West, in a manne[illegible] worthy of his and [illegible]r ow[illegible]ness.

Father Hahn.

It is seldom that an editor's name gets into his own paper. They are modest and retiring persons, are these editor men. Now that the printer's devil fills the editorial tripod, he wants to say a word about his absent chief. And he can do it securely, since the office cat has swallowed the blue pencil.

Father Hahn has gone East on a well deserved vacation. This is a commonplace saying, but in this case it is literally true. Father Hahn has been working too hard and too constantly and both body and mind needed a rest and a change. No one who does not see his daily work as Superintendent of St. Boniface's School, and his arduous labors as diocesan Indian missionary, can understand the hardship and struggles of his life. Without other earthly compensation than the love and gratitude of his Indian children, he toils incessantly for their temporal as well as their spiritual welfare. But their love and gratitude he enjoys in fullest measure; he has won them by his kindness, his gentleness and his disinterested zeal.

We have said that Father Hahn had taken a vacation but the simple truth is that it was business rather than recreation that moved him to go away. He will visit [illegible] Catholic Indian Bureau in [illegible]gton, and in other ways [illegible] provide for the support [illegible]s wards.

We cordially wish him a pleasant time, and hope he will return strengthened to carry on the good work in his chosen field.

We miss his kindly smile and pleasant word and shall be glad to give him a hearty welcome when he comes home. *Vale et Ave.*

Whatever else may be said of the British nation, it is certain than the church works without let or hindrance wherever the Meteor flag flies. Her present foes are the bitterest bigots on earth. A Catholic has no right in the Boer republic. He may labor for its upbuilding; he may give of his toil and treasure; but he cannot vote or hold office. The Boer is a canting hypocrite who would have all men read his bible and sing his psalms. His passing will make for civil and religious liberty.

It will be wise not to give too much credence to the returned chaplains who are so zealous apologists for the desecration and looting of the churches in Luzon. And this is true of them without regard to age, color, denomination or previous condition of bankruptcy. Some of these volunteer chaplains have long ago wearied of the labor and poverty of the ministry and are seeking appointments as chaplains in the regular service. The salary is good and the work is not distressing. Hence their efforts to condone the sacrileges and impious thefts of our troops, and thus win the favor of the administration. The clerical office-seeker is quite as unscrupulous and more hypocritical than his lay brother. "He that stole, let him steal no more."

The October devotion of the Rosary is a very modern one. It was instituted by our Holy Father, Leo XIII and, therefore, should be regarded as suited to the needs of our time. There are two indulgences attached to this devotion which every Catholic should try to gain.

1. A Plenary Indulgence by attending at ten daily exercises of the devotion, going to Confession and Communion and praying for the intention of the Pope.

2. A Partial Indulgence of seven years and seven quarantines by each attendance at this devotion.

These indulgences can be applied to the suffering souls in Purgatory and it is particularly appropriate to do so now at the approach of November, the month of the Holy Souls. The devotion and indulgences extend to All Souls' Day. "It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." Have you no friend in the torment of the prison-house?

The genial and witty chaplain of the Olympia, Admiral Dewey's flagship, has reason to be indignant at many mispellings and distortions of his name in the daily press. And a nice name it is too. He is Father William Henry Ironsides Reaney, a native of Detroit and a priest of the Archdiocese of Baltimore. His father was a United Sates Naval officer on the good ship Ironsides. After a service of seven years he has already attained the rank of Captain and ought be Admiral in due time. Father Reaney is a [illegible] beloved alike of the [illegible] the guileless Marine.

The sad intelligence comes over the private wire, that the Goddess of Liberty in New York Harbor, has acute tonsilitis. She screeched herself hoarse at the recent celebration. And it is hinted by a jealous enemy of hers, to-wit the Cogswell Statue in San Francisco, that in other ways she didnt act like a real nice lady. The mean thing! Ain't he horrid!

A Letter to the "Mission Indian."

LOS ANGELES, SEPT. 27, 189[illegible]

EDITOR MISSON INDIAN,
BANNING.

Dear Sir,

Please answer in your next issue the following questions:

First. Is the MISSION INDIAN published in the Diocese of Los Angeles or if not, in which Diocese and State.

Second. Is the MISSION INDIAN a Catholic paper?

Third. If it is, and I am rather inclined to think it is, how and with what semblance of right could the editor of "The Tidings" assert, as he did in one of the last issues, that The Tidings was the only Catholic paper in the Diocese. I am told the editor of the MISSION INDIAN is a priest, and the paper is published in the interest of his noble work amongst the poor Indians. I can hardly believe, that the Rev. Father Hahn would publish a non-Catholic paper, neither can convince myself, that the existence of the MISSION INDIAN is unknown to the editor of The Tidings.

By clearing up these doubts, you will greatly oblige

A constant reader of
THE MISSION [illegible]DIAN.

Ans: The answers are to be found by reading the Mission Indian. Live and let live!

Ed. Mission Indian.

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Diocesan News.

On Rosary Sunday, Bishop Montgomery dedicated the new church at Ontario. The patron saint is also the Bishop's own patron, St. George. At High Mass Rev. Fr. O'Reagan, C. M was celebrant; Rev. B. F. Hahn, C. P. P. S., deacon; Rev. Fr. Herlinsky, sub-deacon; Rev. P. Farrelly, master of ceremonies. A special choir supplied the singing.

Bishop Montgomery delivered a masterly sermon. His subject was: God has established an Authority on earth, 1, to teach the truth; 2, to administer sacramental grace.

The pastor, Rev. Fr. Fisher, congratulated his people on their having a new church, and thanked them for their generous support and co-operation with him. Only a small debt remains on the sacred edifice. It was a red-letter day in Ontario.

Archbishop Riordan of San Francisco has been visiting his *Alma Mater*, Notre Dame University, South Bend, Indiana. His Grace was royally received by President Morissey and the students, and gave them a pleasant address.

Rev. Juan Cabelleria of San Bernardino will soon publish a semi-monthly for our Spanish-speaking fellow-citizens. Its title will be "La Actualidad," which, being interpreted, means Up to Date. Its motto will be a Horatian variation: *Omnia veritatem adversum, nulla retrorsum. Adelante, Padrecito!*

Father Liebana of Plaza Church has temporarily lost a member of his staff. Rev. Joseph O'Reilly has taken a trip to his native land. The summer heat "woke the fever in his bones" but the Irish fog will cool him off.

Mr. Peter Keene, Short street, Los Angeles, manufactures a fine brand of brooms. They are of the automatic self-cocking variety and will prevent back-aches.

The Rev. John Conlon of Redwood City is health-hunting amidst the balmy breezes of the South. *Valeat.*

It is a poor Sunday nowadays that Bishop Montgomery does not preach two discourses. Last Sunday he was in San Diego; the Sunday before in Ontario and Pomona. He will soon need an Auxiliary at this rate, and he cannot look for a man of weight in a better direction than towards the last-named city.

The eighty-ninth anniversary of Mexican Independence was celebrated with great splendor and enthusiasm at Redlands Saturday, September 16. Padre Juan de San Berdoon was chaplain and orator of the day. He gave a patriotic address that moved his five hundred listeners alternately to laughter and to tears. There were many other speakers who all gracefully apostrophized the beautiful painting of Padre Hidalgo, the martyred liberator of their race. Eloquence has not fled from the Spaniard's tongue. There are budding Castelars in the West. And they are thoroughly Catholic too.

Mr. Henry J. Pauly, 115½ N. Main St., Los Angeles, is an enterprising business man. He will bind your books, cheaply and well.

The beautiful new church at Pasadena will soon be dedicated. It is a triumph of modern architecture The people are happy, the pastor jubilant. The Rev. Peter C. Yorke will preach the dedicatory sermon. Those who hear his melifluous voice will forget it no more forever. It is hoped that the stained glass windows and grand organ will be in place for the occasion.

During the Dewey celebration in Washington, His Eminence. Cardinal Gibbons was the guest of the Rev. T. J. Fitzgerald of Redlands at the Hotel Raleigh.

NEEDED: A Federation of Catholic Societies.

For years, thoughtful Catholics, both clerical and lay, have been confronted with a problem of much difficulty. Statistics have informed them that the total membership of the three score Catholic societies existing in the United States and Canada approximated 2,000,000, in round numbers. This, clearly they could see, was a mighty force for good; yet an eye-glance showed it composed of many societies instead of one. Aside from the fact that all are Catholics, there has been no bond uniting these various organizations. Hundreds of articles have been written deploring this fact, and numerous efforts to promote unity have been put forth, only to pass apparently without result. All have seen the need of unity; none has been able to secure it.

The present moment promises better. It is an epoch of vast, far-reaching organization. whatever the reason, in this closing year of the century brother seeks to draw closer to brother. All round the World there is a unification of great interests. In Catholic society circles a similar feeling obtains. Thus, last year saw a resolution passed by the German Catholic Central Verein, at Milwaukee, whereby that Catholic society pledged itself to promote the centralization of all Catholic mutual aid societies. The recent convention of the Knights of St. John at Cleveland, Ohio, pledged itself to labor for a federation of all the Catholic societies in the country. Such resolutions show the leaders in favor of unity upon some just basis. This unity, we venture, would be hailed with delight by nine-tenths of the Reverend Clergy throughout the country. They see Catholics divided into scores of different organizations, and between these frequently they see unchristian bickerings and jealousies, all tending to destroy rather than promote religion. For this reason, if no other, we readily can believe any movement tending to promote greater charity would be welcomed by the clergy. Of all the plans of union which we have seen, that proposed by the Knights of St. John. promises best results. It is practicable. It does not ask all other societies to sink their identity and range themselves beneath its banner. Instead, it proposes a federation of all, such as we now see existing between the various states of the Union. Each society will retain its autonomy as now possessed—name, purposes, regalia, etc.—but will, in addition, be affiliated with a general society made up wholly of a union of all Catholic societies—a Catholic Union of America, similar to the Catholic Union of Great Britain. Thus, owing to this union, the membership card of one society would entitle the holder, when sick or in distress in a place where his society did not exist, to aid from the society existing there, the same to be reimbursed by. the federation. In case of proposed anti-Catholic legislation, the protest of such Catholic Union, composed of 2,000,000 members would certainly be heeded. Numerous other ways in which such federation would be helpful will occur to any one after a moments reflection. It is unnecessary here to cite the ancient adage "In Union is Strength." Catholics in America certaily need greater unity. This proposed federation of all Catholic societies will give union without injury to the rights of any. In a word, such affiliation at one stroke would give us a Catholic society far more potent for good than the Young Men's Christian Association, so often put forward as a model for Catholic young men.

It is because we believe this proposed federation perfectly feasible and certainly necessary that we approve the suggestion and urge earnest consideration of its organization upon the members of all Catholic societies. Of all lay movements of recent years we regard this the most praiseworthy.

The hour shows the necessity of unity. We have stood apart long enough. We have misunderstood each other too long. If all the Catholic societies of England can unite in a federation, surely the Catholic of America can do likewise. There will be loss to none: there will be strengthening of all. Let us unite.

ANNUAL INDIAN FIESTA.

The annual Indian Fiesta was held at Soboba Saturday and Sunday. The celebration commemorates the Mexican Independence, and as Mexicans are few and scattering, the Indians have for many years joined in the celebration. But vive la Mexico is nearly forgotten for other sports of a more or less doubtful character.

The Fiesta attracted a large number of visitors from this city. The road between here and Soboba was kept dusty by a crowd of curious sightseers. The Fiesta consists of a semi-circle of green booths made of cotton wood and willow boughs, constructed architecturally as only Indians and Mexicans understand how to build. In these booths tomales, tortillas, chili-con-carne and such eatables are offered for sale. There is a dancing platform in the center of the semi-circle, and a guitar and violin furnish the music, generally Spanish waltzes. There are Indian dances, games of chance, and the hard-earned and very scarce money of the Indians changes hands with lightning rapidity, landing in the pocket of some wily gambler. The Indian agent, not having the proper assistance, is powerless in a measure to forbid gambling, or to keep liquor out of the reach of the Indians, during the semi-barbarous feast days. Semi-barbarous, except for the whiskey, which is a civilized institution. The government should furnish a small regiment to stand guard and forbid the disgraceful lawlessness of these Fiestas. The United States Marshal, at any rate, should be on hand to protect the Indians against the gambling and whisky-drinking element. These Indians were poor and famine-stricken enough before the Fiesta, and now they will be poorer and hungrier still. The Indians are too uncivilized to cope with the wily Mexican and American element. (*San Jacinto Register.*)

(If the U. S. authorities desire to put an end to the fiestas, they can do so. All white people and the Mexicans can be kept away from the reservation—and there would be no trouble. The Rev. Father Chrysostom truly says: The white man, money and whiskey are the Indian's enemies.)

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A Victim of Circumstances.

Manuel Tapaia, an Indian from Banning, will be brought before U. S. Commissioner Cole today for preliminary examination on the charge of criminally assaulting a 15-year-old Indian girl on the reservation. The case is like many that come in from the Indian reservations and, from all that can be learned, has small merit, except as a means of piling up costs in court.

Tapaia is an average Indian boy, no better and no worse than other sons of the tribe, but he is just now the victim of circumstances. His attentions to the Indian girl who is now the prosecuting witness were known among the Indians of Banning for some time, and the couple finally went before the Captain of Indian police and asked to be married, which was sanctioned by the Captain, and so far as Indian law and customs are concerned, the marriage is valid.

But the girl's family objected, and not only prevented them from living together but finally induced the girl to turn against her former lover and swear to the complaint charging him with assault, and other Indians for reasons of their own have helped the case along. The whole case rests on a basis as thin as tissue. Even the age of the girl cannot be established by anything like credible testimony, while the girl's consenting to the marriage with Tapaia shows how she has subsequently been influenced. That marriage is not a legal marriage under the law, but it is recognized on the reservation and, except among the members of the Mission, is general among the Indians. (*San Bernardino Sun.*)

(The Mission Indians are by the treaty of Hidalgo citizens of the United States. Let them marry under the same conditions and subject to the same laws as other people are, and there will be order. But as long as divorces are approved and divorced Indians encouraged and privileged and also honored with offices, cases like the above will continue to happen at the expense of the taxpayers. The Indians thus get free rides to the cities, some fees besides and are enabled to parade on the side-walks and stand on the street corners for public exhibition! They enjoy the notoriety, Some years ago, an official in the Indian service related the following story: For some time whiskey cases were regularly on the docket of the Federal Court. Two smart Indians would arrange it thus: One Indian bought a bottle of whiskey. He went then to the Indian camp, followed by the two smarties; at the Indian camp, the Indian with the bottle gave the whiskey to some Indian women. But at once the two schemers stepped forward, took possession of the whiskey bottle, went at once to the Federal authorities, swore out a warrants for the arrest of the whiskey-seller who was patiently waiting for the officers to arrest him. There was a preliminary examination, then a trial. The witnesses were paid their fees, and they all had a good time; even the fellow in the jail got board and lodging free for a while and some money afterwards for his services!

The party at the bottom of this trick was not a Christian but a divorced man living in concubinage, and highly honored of course by people who ought to know better.)

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BANNING BRIEFS.

Mr. and Mrs Valle of Los Angeles were enjoying Banning air, in the first part of this month.

The students of the Banning High School are publishing a monthly. It is called "The Banning Paper." It is intelligently written, neatly gotten out, and is really a credit to the boys and girls.

Mr. George Daniel, Professor of Agriculture and Horticulture at St. Boniface's School, has returned to his old home in Ohio. He will assist Markhanna I. in manipulating the political campaign, and will astonish the simple Buckeyes with his "Kodiak" pictures of the woolly West. Don swallow all his fairy tales.

Mr. L. Lieber and Mr. H. Schmidt of Los Angeles, came to Banning to spend their vacations, and visited our school last week.

Mrs. McMullen, the mother of our Postmaster, is rapidly recovering from her last illness.

Mr. Day Reasons is all smiles on account of a rush in his line of business. We think he has good reasons to be.

Banning's Indian camp is deserted, since the fruit picking and drying are over. There were two hundred native sons in town.

The Banning Orchestra will give a recital on October the twenty-first, at Frazer-Kelly Hall, at eight P. M. The program will be renderd by local talent.

After the dry spell,
The rain came in well,
Now, let the plowing begin,
And let us hope it will soon rain again.

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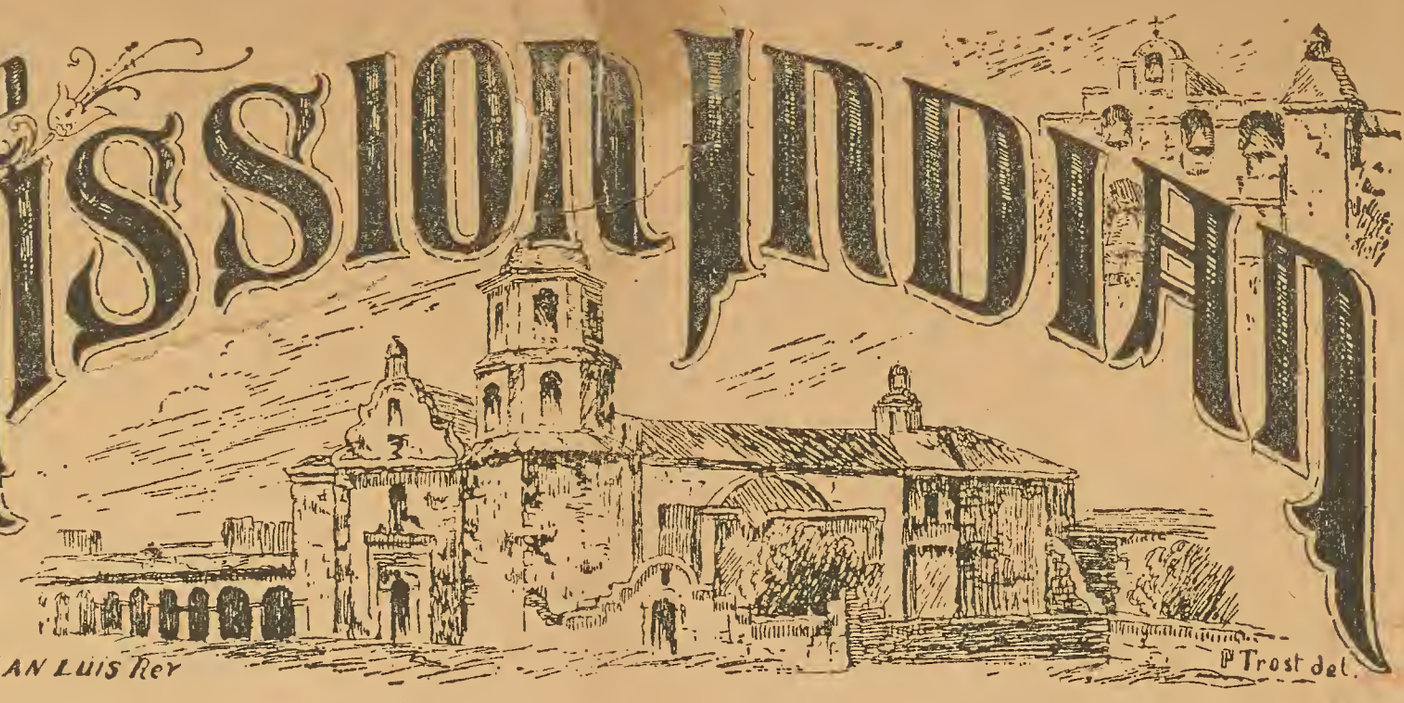

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PURGATORY

Purgatory is a middle state of souls or, as the Catechism puts it, a place where souls suffer *for a time* on account of their sins. There are but two eternal states of souls after death: Hell for those that leave this life in mortal sin, and Heaven for those that leave it in a state of grace. But it is clear that of those who die in the state of grace and are destined for Heaven, many have not fully paid the debt of temporal punishment due to their sins. For it is a law of Divine justice that satisfaction must be given for every sin; and though the *eternal* punishment of Hell, due to mortal sin, is forgiven when the guilt of the sin is forgiven, yet even then there still remains the debt due to Divine justice. That debt, if not paid in this world by penance, must be paid in the world to come before the soul is fit to enter into the complete possession of its reward.

allow any of those the had sinned to enter into the promised land; and the same punishment, a most severe one, was inflicted upon Moses and Aaron for their want of faith when they brought forth water from the rock, though doubtless the guilt of their sin was repented of and forgiven. Again, when David had sinned against Urias and Bethsabee, the prophet Nathan was sent to warn him and led him to repentance. David, after hearing Nathan's words, said: "I have sinned against the Lord," and the prophet answered: "The Lord also has taken away thy sin, thou shalt not die; nevertheless because thou hast given the enemies of the Lord occasion to blaspheme, for this thing the child that is born to thee shall surely die."

As it was the case with the chosen friends of God, so it is with others. Sin must be atoned for; if this is not done before death, it must be done after death; and the place of atonement is called Purgatory. The Church tells us that there *is* a Purgatory, and that souls are detained there: but she has decided nothing upon the nature of the punishment suffered by the souls so detained. The Holy Scriptures, too, though they do not use the word Purgatory, yet tell us that some souls, even of those that are saved, undergo punishment for a while after death. Our Lord assures us that "He that shall speak a word against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come," on which St. Augustine remarks: "Christ would not have said this, were there not some sins which, though not forgiven in this world, *are* forgiven in the next." Again, our Lord says: "When thou goest with thy adversary to the prince, whilst thou art in the ways, endeavor to be delivered from him, lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison, I say to thee thou shall not go out thence until thou pay very last mite." Our Lord is clearly speaking in this passage, not of an earthly, but of a heavenly tribunal, at which God will render to every one according to his works in strict justice; and if there be ever so little owing to Divine justice, even that will be exacted.

But though neither the Church nor Scripture have defined the nature of Purgatory and the manner in which souls are purified there, yet the general belief of the Catholic Church has always been that the souls in Purgatory suffer a double pain — the pain of *loss* and the pain of *sense* or feeling. The pain of loss is very great. The souls in Purgatory know God, His beauty, His goodness, His infiite perfection, for better then any upon this earth are able to know Him, and they have an intense longing to be with Him, a craving to enjoy the Divine Beauty. They love Him with the perfection of love, and yearn unceasingly after the object of their love. We know how earnestly some of the saints have longed for death that they might be

a sort of partial satisfaction of their desire, a foretaste of Heaven in the presence of God within them, but to the poor suffering souls He is not thus present. With all this thirst for God, this craving after the Infinite Beauty, they are banished from Him—for how long they know not—and this by their own fault and for their unworthiness. Thus the loss of God is a terrible pain to those poor souls. The pain is rendered still more severe by the agonizing grief caused by the remembrance of the good opportunities they have lost, the graces they have neglected, and higher degrees of glory which they have lost when they might so easily have gained them. All this causes great sorrow to the suffering souls, and in the opinion of most theologians the pain of loss is even greater than the pain of sense.

The pain of sense or feeling, is, as is commonly believed, caused by *fire*.

St. Paul, speaking of "the day of the Lord," when He shall judge each one after death, says: "If any man's work abide which he had built thereon he shall receive reward. If any man's work burn he shall suffer loss; but he himself shall be saved yet so as by fire." On this passage St. Ambrose says: "When St. Paul says "yet so as by fire," he shows, indeed, that the man shall be saved but shall suffer the pain of fire," and again: "Woe to me if my work burn! For though God will save His servants, we shall be saved by faith, but yet so as by fire" and though we shall not be burned away, nevertheless we shall be burned." St. Augustine says: "He who does not cultivate his field" (that is, take care of his soul), "but allows it to be over-run with thorns" (vices and faults), "shall have to suffer in the next life either eternal punishment or the fire of Purgatory." From this you may see that the suffering of the souls in Purgatory is most severe; indeed it is the common opinion that the pain of Purgatory is far greater than anything that can be suffered in this life. There God "renders to every one according to his works" in strict justice; and "it is terrible to fall into the hands of the living God." St. Augustine says that although the soul may be "saved by fire, yet that fire is more severe than anything that man can suffer in this life;" and St. Thomas is of opinion that the least pain of Purgatory exceeds the greatest pain that man can endure in this world.

The Church in the Philippines.

[Rev. Joseph P. McQuaide, a priest of the Archdiocese of San Francisco, left for Manila in December, 1898, to attend to the spiritual needs of the Catholic soldiers of the Eight Army Corps. He has had exceptional opportunities of studying the religious conditions of the islands. He has met the priests and people of the Philippines in social and spiritual relations. The following article was written by Father McQuaide, in the midst of his arduous duties, and it is a graphic description of the work of the

sent period, marking as it does the relinquishment by Spain of her immense possessions in the East and West Indies, for the reader of history to turn his attention to Spain's past record of colonizing exploits. In the light of that record, and particularly in the light of recent events, there are doubtless many lessons and warnings that will be like guiding stars to other peoples who may now or in the future contemplate schemes of subjugation and colonization. All this is in reference to statecraft or merely political management in relation to the great responsibilities which are assumed in every scheme of expansion.

To all all fair-minded and religiously interested readers of history, the most glorious feature of Spain's career in her colonies, and the memory of it will remain long after her political mistakes are forgotten, is the fact that in all her efforts of discovery and colonization she has always been actuated by a civilizing and Christianizing spirit. Hence it is that the entrance of the Spanish padre into the newly-discovered fields was in every instance concidental with the landing of the Spanish mariner.

The history of Spanish discoveries clearly established this fact beyond the slightest doubt; and there are memorials even here in Manila, as there are, doubtless, in Cuba anb elsewhere, which attest it most graphically. For instance, the most prominent statuary group that arrests the attention of the visitor to the Philippine capital is one which represents the Spanish mariner with compass in hand, side by side with the padre having the book of Gospels open before him, Also, one of the largest and most striking paintings here decorates the main corridor of the late Governor-General's palace, and represents the Spanish padre in the midst of a group of soldiery engaged in fighting the early savages from a sort of jungle retreat. That Spain has given her language and religion to the greater part of the peoples discovered by her is a fact unexampled, I think, in the world's history of discoveries, and one too often lost sight of. At the time of their discovery by Spain, the Philip-

ty of them civilized and fairly educated.

The Church has always exercised a great moral influence over the people; indeed, so orderly and peaceful had been the natives up to some twenty-odd years ago that a mere handful of soldiers was sufficient to represent the power of Spain in the entire Philippine group. Since then, political blunders, coupled with the harsh measures by Spain and by Spanish subjects in the ordinary intercouse with the native Filipinos, opened the way to conspiracies, insignificant at first, and afterwards large and portentous, the indirect result of which we all know.

Once we realize the tremendous influence that was wielded by the Church in initiating the people into and keeping them in lives of peace, industry and morality, we appreciate the reason of Spain's bounteous concessions and donations to the cause of religion. That the Church has kept closely in touch with the needs of a growing population and has not flagged in her zeal for the welfare of the natives during those centuries, can be seen by a glance at her condition and the scope of her work as existing just prior to the Spanish-American war. For the interest of the reader it may be well to trace briefly the history of the Church in the Philippines, and a simple glance at it will be sufficient to disclose what has been accomplished.

(CONDINUED ON FOURTH PAGE.)

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ALL SOULS' DAY.

The Church has many ways of setting the seal of its approval on any doctrine. One of these is the institution of a feast. The doctrine of Purgatory is thus approved by the feast of All-Souls' Day.

This year the feast of All-Souls is entering upou the tenth century of its existence. It was first established by St Odilo, Abbot of the famous monastery of Cluny in A. D. 998. Before that time of course the doctrines of Purgatory and of the Communion of Saints were taught and believed, but there was no special Commemoration of All-Souls. St. Odilo obtained from the reigning Pope permission to celebrate this feast in his monastery, and from this small beginning it grew, like the mustard seed, to be a feast of the universal Church.

Last year the ninth centenary of its establishment was celebrated with great solemnity at Cluny and throughout the whole diocese of Autun in the province of Saone et Loire. At the request of the Bishop, Cardinal Perraud, our Holy Father addressed a special letter to the people of the diocese in which he says:

"The second day of November, dedicated to the commemoration of Faithful departed, detained in the flames of Purgatory before they aro received into Heaven, has this year quite a special claim upon the piety of the Faithful. The Feast will happily have reached its ninth centenary, since St. Odilo, Abbot of Cluny, through the inspiration of the Holy Ghost, prescribed to his monks pious supplication in order to hasten the Heavenly joy of their deceased brethen, condemned to the expiation of their faults.

"This pious institution, so salutary and so excellent, admirably in harmony with Christian charity, and altogether conformable to the words of the Macchabees: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins," the Church of God, not satisfied with merely approving, willingly adopted and extended over the whole Catholic World.

"Therefore We have no doubt that this solemn centenary will be piously and holily celebrated throughout the militant Church, which is linked by communion to to that of Purgatory.

"But above all, it will be celebrated as an inheritance by the diocese of Autun, formerly illustrious by the residence of the holy abbot and actually the guardian of what remains of the ruins, or rather the relics of a monastery formerly flourishing by the number, the undertakings, and the sanctity of its monks."

In this letter the Pope granted a plenary indulgence to the people of Autun and gave the priests of the diocese the extraordinary privilege of celebrating two Masses on the Feast of All-Souls.

This feast should bring two thoughts to our minds: first, there is a place of suffering in the next life even for those who die in the friendship of God. Let us beware of it. "Remember thy last end and thou shalt never sin." Secondly, our dearest friends may be in that place of unspeakable torture and pain. They cannot help themselves. We can help them by our prayers and suffrages. Shall we turn a deaf ear to their supplications and their cries: "Have pity on me, have pity on me, for the hand of the Lord hath touched me?"

If we may believe the despatches' Archbishop Keane brings from Europe a weird story of the guilt of Dreyfus. On the highest authority he relates that French detectives, disguised as firemen, found absolute proofs of Dreyfus' guilt in the German Ambassdor's house and delivered these documents to their government. The German government, on discovering the theft at once demanded the return of the papers under threat of instant declaration of war if the demand were denied. The French government did not dare refuse to comply. Then the French army officers, to convict Dreyfus, had recourse to stupid forgeries.

The tale is plausible enough when one considers the strained relations of European nations. They will do anything to gain an advantage. Their diplomacy is treachery and lying reduced to fine arts. This is not so easily understood by Americans—the men of "straight-flung words and few" whose weapons of diplomacy are the "drumming guns that have no doubts".

Coming as the story does from Archbishop Keane, it is worthy of all belief. He is not only the most eloquent orator in our hierarchy but also one of our soundest scholars and most judicial minds. It is safe to to say that knew whereof he spoke. The result of this piece of international chicanery will be interesting to watch. There may be another Franco-Prussian war.

You have money for almost everything, for the theatre and the circus and the horse-race, for candy and ice-cream. You make presents to your relatives and friends. You would not see a hungry man go without bread, a shivering child unclad. But what about the souls of those who have gone before? Do you not forget them? It may be your mother's or your child's. Loved in life, lost to love in death. They cannot help themselves but the Sacrifice of the Mass has infinite value for them. This is the month of suffering souls.

Our hearts are turned to stone over the Boer trouble. We have no sympathy for the burghers on account of their hypocritical canting and their seventeenth-century intolerance which excludes Jews and Catholics from all civic rights. And we shall shed never a tear if the British get a good drubbing before the fight is done. Their cause seems just enough but their war poetry is execrable; much worse than the American article and that is very bad. Three or four years ago when Jamison raided the Rand, the Laureate, Alfred Austin who is a Catholic, committed the vilest kind of doggerel; and now comes Swinburne, fallen from "high Olympus", with a sonnet which no fellow can understand. Joaquin Miller could do better with both hands tied behind his back and one ear frost-bitten. Boerish bigotry and English poetry are equally offensive. Therefore, we hope the war will end as the historic fight of the Kilkenny cats—when the smoke or rather the dust and fur of battle cleared away, nothing was left but the felines' tails.

The authority of Archbishop Chappelle, papal delegate to Cuba and Porto Rico, has been extended to the Philippines. His grace will soon visit the islands for puposes of investigation. He has already conferred with the the President in regard to the church property, its ownership and protection from sacrilegious spoliation. The result of the interview was satisfactory.

Archbishop Chappelle is an excellent man for the place. He was for many years pastor of St. Matthew's Church, Washington, which is attended by the Catholic ambassadors, ministers, and other representatives of foreign governments as well as by our own statesmen who profess the faith. It may be taken for granted, therefore, that His Grace knows the ways of the diplomats and the wiles of the politicians. He is a Frenchman by birth, made his studies at St. Mary's, Baltimore, and enjoys the intimate friendship and confidence of Cardinal Gibbons.

What have Californian bishops and priests and laity done that they should be pestered by begging emissaries and begging letters from their brethren in all lands? It may be they have done nothing but that the name of the Golden State is the magnet that draws. Anyhow they come from the South and the East, from Canada and Japan, from Ireland and Asia Minor and from all the Seven Seas. And they get hot in the collar if you dont unlatch your purse. The other week we gave a ten-cent cigar to a deacon from the ruins of Troy and yet he was'nt happy.

Stay at home, gentlemen, and save your stationary. We have Indians and orphans and ruins and troubles enough of our own.

Obituary.

Father O'Growney,

"Lycidas is dead ere his prime
And he hath not left a peer."

The sad death of Father O'Growney removes from the scene of human activity one of the greatest Irishmen of the present century. "A noble priest and a true patriot"—it was thus that Father Yorke crystallized his character when he recently addressed the Gaelic League in Dublin. "Being made prefect in a short space, he fulfilled a long time". Dead at thirty-six, when most men are but opening into their prime, he has left behind him the record of a glorious work, the revival of the language of his ancient race.

Father O'Growney had seen with his clear vision that if the Gaelic language were to be once again a universally spoken tongue in Ireland, the movement in its favor must come from and through the common people. Literary dilletanteism had been tried and had failed. So leaving the schools and the scholars, he travelled through mountain and moor and desolate island, learned the language in its purity from the lips that had never spoken another tongue, infused into the people an enthusiasm for the old speech and then organized the Gaelic League to carry on the work he had begun. It is due to him that an almost dead language has found a new life and that a rich treasure-house of literature has been opened to the world.

There will be grieving and sorrowing in the dear old motherland when the tidings of his passing will be borne overseas. His body should not sleep in the stranger's land but find a fitting resting-place with the illustrious dead in Glasnevin.

Sit tibi terra levis et pax in aeternum!

The Priest's Brother.

(An Irish Legend.)

The priest went down the vestry stair,
He laid his vestments in their place
And turned—a pale ghost met him there,
With beads of pain upon his face.

"Brother" he said, "You have gain me peace,
But why so long did you know my tears
And say no Mass for my soul's release,
To save the tortures of all those years?

"God rest you, brother," the good priest said,
"No years have past but a single night."
He showed the body uncoffined still
And the six wax candles still alight.

The living flowers on the dead man's breast
Blew out a perfume sweet and strong;
The spirit paused as he passed to rest:
"God save your soul from a night so long!

Diocesan News.

The Rev. Eugene O'Growney M. R. I. A. died in Los Angeles, October 16. The immediate cause of his death was an operation performed to give relief from pleuritic effusion. He had not strength enough to rally from the effect and passed peacefully away as the Angelus bell rang. He was fully aware of his approaching death, chatted cheerfully with his friends and was conscious to the last. After he had received the Holy Viaticum. he said to the administering priest: I was never so happy in all my life.

Father O'Growney was born in Meath Ireland. He made his classical studies at the Diocesan College, Navan and read philosophy and theology in Maynooth. Coming from the Pale, he knew no Gaelic until he entered the National College. There he made it a specialty and became its greatest living master. Soon after ordination he was summoned by the Irish bishops to take the Gaelic chair in his *Alma Mater*.

His work in the College and his efforts for the revival of the Gaelic tongue amongst his countrymen proved too much for his constitution. Teaching by day, lecturing by night, writing manuals and newspaper articles in his beloved language with an almost inspired devotion, he forgot himself and all too soon fell a victim to insidious disease. Seeking relief in a warmer clime than Ireland, he has lived in Arizona for almost five years. To escape the intense summer heat, he came to California last June, little thinking he would return no more.

Father O'Growney was known and loved by the Indian children of St. Boniface's School. He spent three months with us last year. His genial ways and wondrous gift of story-telling will always be a pleasant memory. May he rest in peace.

The funeral took place from the St. Vibiana's Catheral. Bishop Montgomery presided at the Office for the Dead. Father Clifford sang the Mass. Father Barron of Santa Monica, a former Maynooth student, preached a most eloquent and pathetic discourse. There were about twenty priests in the sanctuary from Los Angeles aud vicinity and a good congregation in the church. Father Fisher officiated at the grave in New Calvary.

Father Fitzgerald of Redlands is still lingering in the East. He took part in the ceremony of the unveiling of the statue to Prince Gallitzin at Loretto, Penn. He has also visited Cardinal Gibbons and has been a guest at St. Mary's Seminary Baltimore. It is said that his prolonged stay has something to do with the empty mitre in Tucson, Arizona.

Father Caballeria's new paper, "*La Actualidad,*" is a "thing of beauty and a joy forever." The Padre is opposed to expansionism, Anglo-Saxonism, humanitarianism and all other forms of congenital idiocy and hypocritical humbuggery.

It is commonly reported that Archbishop Riordan will apply for an Auxiliary during his visit to Rome and that the man of his choice will be Father Cummings of St. Patrick's Church, San Francisco. Father Cummins is a native of Dublin, and a graduate of All Hallows' College. He made advanced studies in France and Portugal, and speaks the languages of these countries as fluently as his mother tongue.

Father Liebana of the Plaza Church has unconsciously become a professor of the Spanish tongue. Since we began to expand, the practical value of the language is recognized. Many students of all creeds attend the Old Church on Sundays to hear the Pastor speak. No one in America knows better the language of old Castile-

The Rev. Father Hennessey of New Mexico has been temporarily appointed assistant in San Diego.

Father Laubacher of El Rio is at the Sisters' Hospital in Los Angeles. He is rapidly improving and will soon return to his work.

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THE CHURCH ON CREMATION.

Persons who consent to the cremation of their body after death put themselves outside the pale of the Church, and are therefore denied the Sacraments and Christian burial. In cases where, owing to infectious malady, the destruction of the body by means of fire is rendered desirable, there is no objection to priests according the last rites to the dead or celebrating public Mass for the repose of the soul. The same exception is made in the cases of those who have perished in any conflagration; and also of those who fall in battle when ordinary interment may lead to contagion as at Santiago de Cuba. With regard to those whose bodies have been cremated without their ante-mortem consent, the Church authorizes full religious rites, with the provision, however, that whereas, in case of children, the Mass may be public, the celebration must be private where adults are concerned.

It is only since 1886 that cremation has been officially discountenanced by the Catholic Church, save in the case of the exceptions enumerated. Among the principal reasons which prompted Leo XIII, to take this step was the fact that incineration had been adopted by the atheist Freemasons of Continental Europe as a feature of their funeral rites, for the purpose of giving a public expression to their disbelief in the doctrine of the resurrection or the life hereafter, In the second place, there is the veneration due to the body, which was once the temple of the Holy Ghost. Thirdly, there is the Church's respect for relics, which, of course, could not exist if cremation were practiced. Lastly, cremation is rude treatment, altogether at variance with our humane instincts, which lead us to dispose of the dead with tenderest care, and there is no doubt that cremation tends to a diminution of the tokens of respect for the dead which constitute so beautiful a feature of Chirstianity.

Thus in Vienna, where a crematory is situated at a distance of five miles from the city, the management has established a system of pneumatic tubes, through which the dead are shot in space of a few seconds from the receiving-house in the center of the town to the building in which the furnaces are located, just as if they were mere packages of mail matter. In Paris, since secular management has taken the place of religious control in the great hospitals of the metropolis, the bodies and fragments of bodies of the paupers and unknown dead, whose remains have been intrusted to the doctors and medical students for study and scientific investigation, after they have served their purpose are sent by the cartload to the Pere Lachaise crematory where they are roughly shot into the furnaces like so-much offal, with just as little ceremony and without any religious rites. According to the latest official returns, the corpses of no less than 27,000 human beings are disposed of each year in this manner, which is well calculated to offend the religious sentiments not alone of Catholics, but likewise of the members of every other faith, no matter whether Christian, Hebrew or Mahommedan.

The Pope takes the ground that the ordinary form of burial has been accepted from time immemorial as forming part and parcel of the religious ceremonies of the Church and that the old form of Christian burial may be said to have become one of the most solemn features of the rites of the Church and a consolation alike to the dying and to the bereaved.

For these reasons the Pope disapproves of incineration save under the exceptional circumstances above mentioned, and in a decree dated May 17, 1886, He forbids the members of the Catholic Church to give directions for the cremation of their bodies after death, and ordains that those who render themselves guilty of disobedience in this respect shall be deprived not only of the Sacraments prior to their demise, but likewise of the religious services at their obsequies.

RESPONSIBILITY.

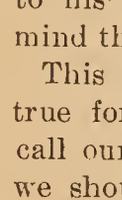
Nothing sobers a man like responsibility. The giddiest characters have become grave when the cares of a great office or of an important business have been laid upon them. In forming the young for true manhood or true womanhood this fact is taken into account by good educators. Eve[illegible] depraved have been reformed by [illegible] trusted.

Responsibility means that we [illegible] give an account for our deed[illegible] implies that the success or f[illegible] of an enterprise depends upon us. If we succeed we are entitled to praise. If we fail we are justly blamed.

Responsibility extends farther. Mere praise and blame are of such little value that they cannot explain the seriousness of responsibility. Men may school themselves to disregard praise or blame. They can school themselves to be irresponsible only by becoming idiots. There is something deeper than good report or evil report in responsibility. It has its roots deeper than fame or honor. It exists when we are alone. It finds its cause in the very inner sanctuary of our being.

No man can fall short of his ideal without recognizing his responsibility. It is true that repeated shortcomings may dim the feeling, until, at last, it appears to vanish. But it remains, nevertheless, and, from time to time, it comes out into the clear light, and man, perforce, must face it. In default of others, we blame ourselves. There is no word so bitter as that spoken to his own soul by a man in whose mind the fall is yet fresh.

This is true for single acts; it is true for that long series of acts we call our lives. When we consider what we should have done, what we set out to do and what we have done, the feeling of responsibility becomes overpowering. Who is there can look upon his life and say to himself: Well done good and faithful servant. Some are greater failures than others; but who is a success? For some of our failures circumstances are to blame but giving circumstances the widest margin there is a large residue whose burden we must bear. We are responsible for ourselves and for our lives. Because we have fallen short we and we alone must bear the brunt.



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The Church In The Philippinnes.

(CONTINUED FROM FIRST PAGE.)

The Origin and Growth of Christianity in the Philippines.

The first Mass in the Philippines was celebrated on Pentecost Sunday, 1521, on the island of Mindinao, in the province of Caraga, on the Butuan River. Mindinao was the first of the island group discovered by Magellan, and this first act of him and his companions was in attestation of their faith and gratitude to God for the happy and glorious results of their expedition. Magellan remained but a few days on Mindinao and pushed on in search of other islands, finally landing at Cebu, whereon the first permanent Spanish settlement was located and called Cebu, after the name of the island. It was at this place that the first converts to the Catholic faith were made, the principal Indians having taken kindly to the manners and religion of the new-comers. Magellan met his death at the hands of some of the natives on the 26th of August, 1521. Things must have fared badly with the small Spanish band between the time of the cruel murder of the great navigator and forty-four years afterwards, since no authentic record is left to tell what happened. At the latter date, 1565, Legaspi, accompanied by members of the Augustinian order, put in at Cebu, and we read of a Padre Ardaneta planning the construction of a house of worship almost immediately on landing. Such is the date and such the beginning of the Church's work in the Philippine Archipelago. Legaspi landed on the present site of Manila on the 19th of May, 1571, and founded the city afterwards, making it the capital of the Philippines. The Augustinians who accompanied him made the place the central point from which radiated their own work in the Christianizing of the natives. Missions, we read, were established as numerously and as far inland as the limited number of padres admitted. So lively did the work proceed, and so important did the young Filipino Church become in the ecclesiastical world, that an Episcopal See was erected at Manila 1578, and in 1595 the same was elevated to the dignity of an Archbisopric and other dioceses established. The last diocese established was that of Jaro, on the island of Panay, and its dignity of Bishopric dates from 1861. At the present time there are four dioceses subject to the Archdiocese of Manila, those of Cebu, Vigan, Neuva Carceres and Jaro.

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If the Fathers move to Aptos with the balmy breezes of Monterey bay, the crisp air from Loma Prieta and the Santa Cruz mountains, their regular hours, correct habits and wholesome food, there is no telling where victory will cease for the boys. Next thing we will hear of them dangling from their belts the scalps of Harvard and Yale.

An aged Indian Chief of the tribe called Pottawattomie is still living, and was recently invited to be the guest of one of the schools in Chicago. In sending his regrets, he said: "Pokagon's heart rejoiced to receive your invitation, but could not well attend. Dear children, do not forget this: The desire of my heart is that you may learn to know my people better. Your playground was mine sixty years ago. It was wild land, but I loved it because it was the land of my fathers. The greatest curse that stands with brazen face to lead astray the young is ish-ko-te-ni-bush (fire water), which like gi-ne-big (the snake), lures to destroy, but without the warning rattle May Kiji Manito (God) bless you all. and help you stand for the right, and never forget that the red man and the white man are brothers, and God is the Father of all. This is Pokagon's last advice to you. Good-by."
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C. P. P. S.

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FROM THE PACIFIC OCEAN TO OHIO.

By Rev. B. F. Hahn.

The United States of America is a great country. All human races, all nations and every class of people are living within its boundaries. The word "It takes a great many people to make a world" may be most befittingly applied to the vast stretch of country called the United States. There are the white people, the brightest and the most beautiful humanity in the world. There are the Chinese, who come from the "Celestial Empire" in order to cash in the American dollar. There are the Japanese, perhaps the next to the Caucasians in intelligence. There are the Indians, the aborigines of the New World, the children of the forest and mountain, the rovers of river and lake, the proud, though subdued people whose forefathers fought the Whites for revenge and who bled and died in defending their hunting grounds. There are the Negroes, once slaves of the masters of the plantations, now yet servants of a superior race and sometimes yet treated by them as brutes for crimes committed. Also the Malay may be found, though only few individuals of them, visiting fairs, expositions, shows.

In the United States are found various climates, from the cold temperate zone in the New England states, in Michigan, Wisconsin, Minnesota, Dakota, Montana to the semi-tropical zone in Florida, Alabama, Mississippi. Louisiana, Texas, New Mexico, Arizona and California. Rich, productive plains, yielding millions of bushels of every kind of cereals, change again to barren deserts. Beautiful valleys with orchards and fields, lakes and rivers are bordered by immense towering mountains, celebrated for their gorgeous sceneries, thus representing every kind of climatic conditions, now frigid and stormy, then calm, moist and sultry, then again hot and dry.

The same must be said of the animal, vegetable and mineral kingdoms which make up our earth. There are, it is true, plants and animals in the tropics and in the far north, where André perished, which cannot be found in this country of ours, but the variety of the genera and the greater number of them are right here.

Thus the people of the United States live in land blessed by the Almighty in a special manner. Their are ample means of support. The farmer has his wheat, or corn, or fruit, or cattle etc. to sell; the laborer is in demand in factories and in workshops, the man in office is well paid, clergymen are generously supported and the time of a lawyer is sometimes worth fabulous sums for a few days labor. Up high in the mountains and deep in the earth's bowels are precious metals, the absolutely necessary coals, the salt wherewith to season our food, and other minerals needed for innumerable purposes. The lakes and rivers abound in fish, the harbors need only be opened to the world, and railroads and ships handle almost incredible quantities of merchandise. The United States is a unique country, rich in resources and affording to its inhabitants every happiness.

The south-west corner of the United States c
California and
semi-tropical cou
cipal cities are
Diego, Riverside, San Bernardino,
Redlands, Pomona and Pasadena in California and Phœnix, Prescott and Tucson in Arizona. The main railroad lines are the Southern Pacific and the Santa Fe. Riverside, Pomona, Ontario, Redlands and many more cities are the location, where the juicy orange and lemon, the fig and California's most delicious fruit gladden the heart. San Diego is noted for its equable climate, its beautiful harbor with the "Silver Gate" and its historical celebrity, it being the place where first a mission was founded and the civilization of California begun. Los Angeles is the center of commerce for Southern California. It is a live business city with large stores and most beautiful residences. Three railroads, electric and cable cars, oil wells, factories, and an always increasing population make up the progress and busy life of Los Angeles.

North-east of Los Angeles is the Mojave desert, in which there are sand and stone, burnt out volcanoes with lava lying about in immense quantities, two railroad systems and gold and silver mines. The section of the Southern Pacific R. R. in descending from the summit of the Tehachipi Mts. is most renowned for the "Loop." Thence we have to mention Bakersfield, noted for its heat and Fresno, famous "for many raisins." The distance between Los Angeles and San Francisco is 479 miles. The wharf at Oakland is the terminus of the railroad, and first-class ferryboats convey the traveler and people of Oakland to San Francisco. Of the many cities (besides San Francisco) on the bay and farther up on the Sacramento River, Oakland is the largest.

TO BE CONTINED IN NEXT NUMBER.

The Church in the Philippines.

(CONTINUED FROM LAST NUMBER.)

The Religious Orders and their Work.

The Religious Orders of the Church represented here are the Augustinians, Recoletos, Dominicans, Capuchins, Benedictines, Vincentians, Society of Jesus, Sisters of Charity, Cloister Sisters of St. Dominic and the Sisters of the Assumption of Mary. They all have their principal houses or centers in the old city of Manila. Some of them, besides engaging in mission work and es-

the Royal and Pontifical University of St. Thomas at Manila, together with several minor colleges. The Jesuits direct the College of St. Ignatius, as well as the Manila Observatory. The latter institution is famous in the Eastern world for the accuracy of its scientists in deciphering the approach of the dreaded typhoon. The shipping people about here and Hongkong are ever ready to act when duriug the typhoon season warnings are given from the Observatory. The Sisters of Charity, as the world over, bear out their reputation of angels of the greatest of virtues by their ministrations to the orphan, the sick, the poor and the insane in the several large and well-conducted establishments here, notably their Hospicio de San Jose, as well as the technical schools, wherein are taught the most necessary and even the finest branches of needlework. The Sisters of the Assumption, the favorite Order of the Queen Regent of Spain, are the dispensers of a very high-class education; hence, their convent on the outskirts of Manila was frequented, prior to the war, by the daughters of the comfortable and well-to-do Spaniards and other Europeans. At the present time their convent building is used as a convalescent hospital for sick American soldiers. The United States Government is paying rent for the use of the house, as it will pay, if it has not paid already, a rental to the several religious Orders for the occupancy of their convents and churches by the Spanish soldiers who became our charges at the evacuation of Manila.

Means of Support for the Church in General.

Much has been printed and spoken anent the incalculable wealth of the Church in the Philippines, and of the religious Orders in particular; but it is a difficult matter for anybody to say definitely how much, or even what the Orders possess. Because they formerly had certain concessions or bought cheaply certain lands and cultivated the same, as the Spaniards or natives could never have done, they are said to be rich, and even rolling in wealth. But they have used

is the testimony of a man, an Englishman, who was engaged for many years in the shipping circles hereabouts, and who was in a position to observe the registering of the sailors coming in and going out of this port, and he gives it as a fact — that the common Filipino sailor was far and away ahead of all Europeans in the writing of his name. It would be hard to determine where the Filipino acquired this gift if not in the schools fostered and protected by the much-abused Friars. So the Friars, if they possessed means, did something more than support themselves.

There was a time when the Spanish Government was a great helper — the sole aid, in fact, in supporting and forwarding the Church in her work. This was not so long ago. Now this fact, together with the additional fact that there there were never wanting in Manila generous Catholics, who, by pious bequests, founded or helped deserving institutions, furnishes strong proof that the Church or the religious Orders never possessed the unlimited means credited to them.

Would the Spanish Government, would any government, continue to make appropriations to missionaries whose wealth, according to the Oriental imaginations of certain correspondents, was immense? Spanish politicians are as shrewd as any other politicians. Certainly they would not draw on a low exchequer except in cases of necessity. It would rather be the policy of the Home Government to help itself to some of the "fabulous wealth" of the monks. This fact should convince any fair-minded reader that, as long as State aid was deemed necessary, the missionaries were not wealthy, were even poor.

(TO BE CONTINUED IN NEXT NUMBER.)

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BANNING, CAL., NOVEMBER 15, 1899.

Loot! Loot!

It is the way of the wrong-doer to forget that there will be a day of reckoning. But his sins will find him out in the long run and drag him as by a halter into some court or another. It was thus with the church robbers in the Philippines. A third of the world away, they never imagined that their sacrilegious looting would rise up like a grim spectre to greet there home-coming. But the dismal record of their infamy preceded them and it must now be said in their favor that, unlike the malefactor on the cross, they are not impenitent thieves. They are really sorry they did it, at least some of them are sorry. It is such a bar to political preferment. It is such a fearful ghost and will not down. It was bad enough to be accused of pilfering spoons in civil war days. But taking robes off the church statues and stealing chalices and vestments and opening graves in the mad rush and thirst for plunder and desecration certainly do tarnish the splendor of patriotism and dim the glory of fame.

We have been worshipping little tin gods. What riotous imagination can picture Sheridan or Sherman or Lee or Jackson playing the role of petty larcenists? The nation seems to be fallen upon evil days. War is hell and patriotism spells plunder.

The Californian regiment is an honor to the state. Its members were good soldiers and honest men. Of course two-thirds of them were Catholics who would rather die than dishonor their faith and the rest of them were friends of Catholics aud gentlemen. We are not an ungrateful people in the far West, and California will not forget that her gallant sons came home with shields unstained.

Not all the waters that lave the Philippines can wash away the guilt of the officers and men of other regiments. Surely not libel suits and such inconsequential bluffing can aught avail. The dark deeds were done and the damned spots will not out. That pretty tale of the chaplains out of a job about the Chinese has been exploded. His ways may be dark and his tricks may be vain but the heathen Chinee didut hynotize the soldiers and compel them to bring away whole wagon loads of church goods for exhibition at the Presidio and for sale at the pawn-shops. The defending chaplains are more contemptible than the thieving sol-soldiers. Theft is so much nobler a vice than lying. And it has its reward ready to hand while the would-be chaplains may not get the appointments they seek.

Great credit is due to the *Monitor* and to the Y. M. I. *Journal* for their timely exposure of the whole nefarious business. They must continue the good work. The bluffing of tinsel heroes should not turn them aside. They have nothing to fear. The sneak thief is always a cowardly poltroon.

The one bright spot in this whole story of infamy is the chivalrous record of the officers and men of the regular Army. So far they have remained true to their traditions and it is to be hoped, "when the cruel war is over," the country will be able to rejoice no less over their honor and honesty than over their valor and bravery. Meanwhile let all who love decency and respect religion and the things of God leave nothing undone to expose the thugs and scoundrels who dishonor their flag. Let the light of public opinion shine into the dark places. *Fiat Lux.*

Education.

The great need of this age and country is religious education. No nation can continue free and prosperous unless its citizens are moral and God-fearing. The family, the foundation of society, will degenerate and become corrupt where the members are not rooted and grounded in doctrinal and moral truths. Schools, therefore, from which all religious teaching is banished, do not and cannot fulfil the requirements of true schools for our children, for children must be taught in school their duties to God, to their parents, to the state. These are not taught and cannot be in schools where all moral and religious doctrine must not be mentioned, except as an historical fact. Can parents expect that their children will grow up obedient and reverential if they are not taught that if they disobey them they commit a sin which will bring the curse of God upon them? And if, on the other hand, they are obedient and respectful, God's blessing will follow them in after life. We need good citizens—men who are honest, moral and religious; men who fear God and reverence His laws; whose votes cannot be purchased by corrupt politicians, and who, if elevated to places of trust, will not plunder the public, or barter away the rights of the community for the gold of greedy corporations. But will schools in which all religious teaching is forbidden turn out such men? In vain will the state threaten to punish those who disobey its laws. Fines and prison walls are not sufficient to restrain those who have not been educated in the fear and knowledge of God. If you wish that your children grow up obedient to you, good and true citizens, practical Catholics, give them what they are entitled to and what you are bound in conscience to give them—a good Catholic education, for children have a strict right to a Christian education which is so necessary for them, and upon which their all for time and eternity depends.

After a profound biological study we have succeeded in classifying the volunteer chaplains out of a job, with an eye on a billet in the regular army. They belong to the Ancient Order of Ventrambulates, which, being intrepreted, means (pardon our vulgarity) the worms, serpents and other crawling things that walk on their stomachs. Now, please, dont get smart and say: That's why they are such *liers*.

After the battle of Glencoe the pro-British papers gave prominence to a dispatch from London which explained to a wondering world that the Royal Irish Fusileers were not an Irish but an Indian regiment. Now that this regiment has been captured, bag and baggage, by the Boers, they should receive another message stating that the regiment is exclusively Irish and Catholic too. As a matter of fact it is almost entirely Irish and Catholic and the chaplain, Father Matthews, is also a prisoner in the hands of the Boers. But this little bit of race prejudice should not surprise us. Here is something better. A gentlemen of color gravely informed us after the superb charge at Glencoe that the Gordon Highlanders and Irish Fusileers were negro organizations.

So there you are. "You pays your money and you takes your choice."

Referring to Bishop Montgomery at the labor meeting in Los Angeles last Sunday, the *Times* says:

The Catholic Bishop made the longest address, and stoutly upheld law and order, rebuked the efforts of fanatics to incite disorder, and appealed to the conscience, character and patriotism of the American people to solve the problems that confront the nation. The right words were spoken at the right time, and were they were most needed.

A very comforting article of the Catholic creed is the Communion of Saints. The Feast of All-Saints brought it very forcibly to our minds. It robs death of its sting and snatches victory from the grave. There is a bond of the closest kind between the Church triumphant in Heaven, the Church suffering in Purgatory and the Church militant on earth. This doctrine appeals equally to the human mind and the human heart.

"For so the whole round earth
is every way.
Bound by gold chains about the
feet of God."

It is pleasant to record that such a sterling Catholic as General Smith presided when their new constitution under American rule was proclaimed to the Catholic people of the island of Negros. Able lawyer as well as brave soldier, he is the man for Civil Governor of the Archipelago. No man but a Catholic can understand the spirit of a Catholic people.

NEWS FROM THE INDIAN RESERVATIONS.

The United States Supreme Court decided that the Indians at Warner must vacate the Hot Springs. The decision now rendered sustains the rulings of the lower courts, and finally disposes of the case. The decision is only a repettiion of the experience that the poor against the rich always pull the short end of the straw. But the heirs of the Warner Ranch are kind, liberal, good-hearted gentlemen, and we hope will deal gently with the poor native. Some of the Indians at the Springs are very old and decrepit and it is cruelty of the blackest nature to drive them from their homes. One old lady who had attained the remarkable age of 125 years died about a month ago. She was from Santa Barbara, and remembered well when they built the Old Mission there. Even at that remarkable age, she could converse intelligently and fluently in her native dialect. Her daughter, whose locks the frosts of over one hundred winters have whitened, diligently nursed her aged mother till the grim reaper relieved the patient and nurse. The old lady did not take well to modern progress and was particularly averse to the "Kodak." Among the guests at the Springs there were always some Camera fiends who all wanted the old lady's picture, and wanted it badly but she thought she was too old to have her Photo taken, and none of them ever succeeded in catching her "napping" although she could not tell night from day.

Her daughter always kept on the alert when anything that looked like a kodak was presented to view. She always had an apron ready whenever the prospective photographer was about to take a bead on her with his instrument; she foiled the attempts by burying her face in the apron, and as she did this laughed and exclaimed: One more "Kodaker" fooled. She was always pleased when the Padre came to see her, and after a good warm handshake commenced to tell him how kind his predecessors had been to the Indians. Old age had shrivelled her up so that when she died they buried her in a coffin no larger than a cracker box.

We have the Relief Springs at San Jacinto, Los Baños at Tia Juana, the Springs beyond Strawberry and several others not so well known. But medical men are unanimous in their decision that "Agua Caliente" is far superior to any of those for medicinal purposes, hence they have been looked upon as valuable property and too good to be owned by the poor Indians. Rheumatics have been brought there on stretchers and crutches, and after a couple weeks bathing became as limber as sprinters or contortionists.

The Indians have always been the white man's friend. People not blest with much of this world's goods, and who could not afford the luxuries of a first class hotel could come and enjoy nature gifts to the Indians just the same as the millionaire. They could come there, put up their tents or rent an adobe very cheaply, and in this manner themselves and families could spend a few weeks' outing very pleasantly away from the cares and worry of business life, and at the same time live there as cheaply, and as comfortably as at home. The butcher and grocer pay daily visits to the reservation, so there are all the advantages and none of the disadvantages of city life at Agua Caliente. For the accomodation of those who do not know how or are too lazy to cook for themselves there is a good hotel.

The Fiestas are becoming more modernized; the last one at Agua Caliente resembled a Sunday School picnic more than an old time Indian feast. Foot-racing, sack-racing and all up to date sports were the order of the day. The only refreshments for which the Indian had chance to spend his money were watermelons, lemonade and pop.

Diocesan News.

Father Hahn, Superintendent of this school, is on his way home from the East. He has been a very busy man while away. He found amongst his old friends in Ohio many purchasers for Archbishop Salpointe's beautiful book "Soldiers of the Cross" printed by the Indian boys at Banning and sold for the benefit of St. Boniface's School. During his trip, Father Hahn spent several days at the Bureau of Catholic Indian Missions, Washington, D. C. where he was the welcome guest of Monsignor Stephan. He also visited St. Elizabeth's Convent ,Cornwells, Pa. and there hobnobbed with the Apostolic Delegate, Archbishop Martinelli, Archbishop Ryan of Philadelphia and other prelates of distinction. St. Elizabeth's Convent is the Mother House of the Sisters of the Blessed Sacrament, instituted by Miss Katherine Drexel, now Mother Mary Katherine, for the conversion and religious education of Indians and Negroes. Mother Katherine has been a generous friend of the Indians under Father Hahn's care.

The fair for the benefit of the Sacred Heart Church, East Los Angeles, has been a great success. The people of the parish are most anxious to lessen their burden of debt and worked very earnestly to that end. The great personal popularity of Father McAuliffe and the high esteem in which he is held by all classes in Los Angeles brought large crowds to his first fair. The members of the Cathedral parish were especially assiduous and generous to their best beloved *sogarth aroon*. Father McAuliffe is a firm believer in the Carlylean gospel of hard work and that is always the price of success. He will soon have the Sacred Heart Church free from debt.

During his visit to the East, Father Fitzgerald of Redlands made many converts to our blessed—California and more especially to the glorious climate and beauteous orange groves of Redlands. As a result of his missionary labors, several prominent families will soon come to reside in his parish.

Amongst these may be mentioned the families of Mr. John C. Reilly and of Captain Moran of the Pittsburg diocese. A daughter of each house, namely, Miss Stella Moran and Miss Johanna Reilly, has each presented a costly stained-glass window to the Redlands church. These windows have been ordered and with several others will be in place for Easter.

A very pleasant incident of Father Fitzgerald's trip was his visit to Captain Seaforth of Pittsburg, father of one of the Ursuline Nuns in the Redlands Academy. The Captain who is a convert to our faith, is devoting the evening of his days to the care of a beautiful villa a few miles from the city. Father Fitzgerald avers that he has not tasted such apples as grow there since he left the "ould counthry". He will exchange oranges for them any day in the year.

A very pleasant reception was given to Father Fitzgerald by his congregation last Thursday evening in St. Andrew's Hall. He assures us that he intends to live and die in Redlands and that he will not, under any condition save the pain of obedience, accept the bishopric of Tucson, Arizona. His life-motto is: *Nolo Episcopari*.

The latest permanent addition to the Redlands parish is the Creighton family from Chicago. Dr. and Mrs. Creighton were so delighted with that beautiful town during their visit last winter that they resolved to shake the dust of the Windy City from their feet and come to dwell amidst the orange groves. Mrs. Creighton is an American Catholic, the doctor is a convert and both are sincerely and unostentatiously devoted to their Church and faith. They have purchased a beautiful residence and citrus orchard on Brookside Ave. and are at present

Eight beautiful windows have been put in place in the Sacred Heart Church, Redlands. These windows reach the high-water mark of art in stained glass. The figures were made to order in Europe and received their setting from the importing firm in Detroit. They represent the Sacred Heart, donated by Miss Blanche Munhall of Pittsburg; the Immaculate Conception, presented by Mrs. William Munhall; St. Ursula, given by Mr. William Munhall; St Patrick, gift of the pastor; St. Brigid, from Mrs, Sullivan and Miss Cosgrove of Chicago; St. Anne, offered by Mrs. McSloy of Canada; the Lamb of God, contributed by Miss Long of Canada; the Wheat and Vine, by the Redlands League of the Sacred Heart. Their effects of delicate light and shade in the unique and pretty little church is little short of marvellous while the artistic beauty of face, figure and feature is truly elevating and sublime.

Miss Blanche Munhall, whose family gave three of the windows, is a convert to the Church. She was instructed and baptised in Redlands last July and confirmed in Los Angeles by Bishop Montgomery. She is a graduate of the Ursuline Academy in Pittsburg. Her genial ways and kindly disposition won the hearts of the Redlands Catholics and a general desire is expressed by them that she will soon take up a prolonged or permanent residence amongst them. The *Mission Indian* feels the same way.

Uncle Tom's Letters

Much interested in his studies. That's right Stephen, have a better report this month.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., NOV. 5, 1899.

Dear Uncle Tom:

It is a long time since you have received any letters from your nieces and nephews, and now we thought we would write a few to cheer and brighten you up, and show you that we have not forgotten our Uncle.

Our school opened as usual the first day of September, Many of the old pupils came back, and new ones came too. We are trying to learn all we can in school. My report last month was pretty good, but I am going to try to have a higher per cent in November.

There are three boys learning in the Printing Office this year, and since the "Mission Indian" is issued twice a month we are kept pretty busy.

Our dear Father Florian has gone to Ohio, to visit his old friends. We will all be glad to welcome him home again, especially his boys.

Dear Uncle, I will not write any more this time, as you will have lots of letters to read.

Accept my best wishes and write to us soon.

I am as ever, yours nephew,

STEPHEN SAUBEL.

The boys keep the school grounds in good order, and are fond of base-ball.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., NOV. 5, 1899.

Dear Uncle Tom:

I am in the Third Grade and I study catechism, reading, spelling, language, geography, arithmetic and write in copy-book.

The big boys have been plowing and harrowing and we have all been busy trimming the hedges and fixing [illegible]; and now everything looks fine. Last week we were working in the grave-yard, we had new bricks to fix up the graves and had it all finished for the Feast of All Souls.

We have a game of the base-ball nearly every Saturday afternoon. I think it is great fun. Dont you Uncle? Did you like to play base-ball when you were a boy?

We are glad to know Father Hahn is well that he will soon be home. I remain your nephew,

MANUEL PICO.

Beautiful Flowers for the Feast.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., NOV. 5, 1899.

Dear Uncle Tom:

This afternoon all the children in my class are writing a letter and I decided to write to you and tell you about our school.

Last Wednesday the Feast of All Saints the chapel looked very pretty. The altar was decorated with smilax and beautiful flowers sent by St. Mary's boys from Los Angeles. We had high Mass at nine o'clock. Father preached a nice sermon. He first told us about the origin of the Feast, and said the Saints had the same nature we have, and the same means of salvation, and that they gained Heaven by their good works. He also said the Saints were the heroes of the Church, who fought and won [illegible] battles, and as a nation honors [illegible] heroes, we should honor the Sain[illegible] and many other things which I c[illegible] not remember.

Dear Uncle, our good Father Hahn has been away for a long, long time. We all miss him very much. It seems so strange not to see him around. All the children wrote to him and we pray every day that he will come back soon.

That God may bless you, dear Uncle, is the wish of your loving niece,

ESPERANCE BRITTAIN.

All the children are lonesome for Father.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., NOV. 5, 1899.

Dear Uncle Tom:

I am sure you will be glad to hear you have several new nieces and nephew at St. Boniface's.

This is my first year at this school, and I like it very much. We are all well and happy. We study and work all week. Sunday afternoons we take long walks and sometimes we have a picnic. As Esperance told you about the Feast of All Saints, I will tell you about the Feast of the Holy Souls. At about half past six o'clock we had Mass. All the pretty flowers were gone, and the candlesticks draped with black and white and everything looked sad:

At half past nine we formed line and went in procession to the cemetery and prayed for the Souls in Purgatory. Then we sang the De Profundis and other hymns. The boys carried flowers to put on the graves.

All the children are lonesome for our kind Father Florian, and every day the little ones ask Sister Virginia: "When is Father coming home."

Now dear Uncle. I have written a long letter, and though it is my first I hope to see it in print.

From your loving niece.

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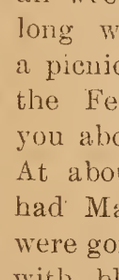

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Job Work
OF ALL KINDS

Archbishop Chapelle's Answer.

* * * * *

In answer to General Funston's statement made in an address to the students of Stanford University that "If Congress would drive out the friars and confiscate every inch of church property the bottom would drop out of the insurrection within one week. The inhabitants of Luzon are completely under the church," I deem it proper to make the following statement:

Knowing what I do from most reliable authority of General Funston's broad-mindedness and sense of fairness, I do not believe that he has been quoted correctly. He may have stated that the insurgents demand this as a condition of peace, but that he gave them as his own sentiments I cannot credit.

From my own experience I know how easy it is to be misquoted. All I can say is that if General Funston did make that statement he manifested a dense ignorance of the work done by the religious orders in the archipelago. On the very face of it, however, it shows quite plainly that it did not come from one as well posted as General Funston should be on affairs in Luzon. He is quoted as saying: "The inhabitants of Luzon are completly under the church." Now I ask how this can be possible when every priest (with the exception of a few natives) in the island of Luzon, outside of the walled city of Manila, is a prisoner of the insurgents. For the past eighteen months this state of affairs has existed, and during all this period more than 350 friars have been undergoing unheard-of torture in insurgent dungeons. This being a fact it is hard for me to see how the island can be "under the friars." It looks to me as though just the opposite were the case. That the insurgents have asked as one of their terms of peace the expulsion of the friars and the confiscation to the insurgents of all church property is a fact well known; but we are told by the Government officials (and I know it to be a fact from other reliable sources) that the insurgents represent only one tribe out of the eighty-five tribes peopling the archipelago, so the sentiments voiced by the insurgents about the friars and church property cannot be taken as the sentiments of the great body of the natives, no more than they can be taken as the sentiments of the natives toward our people and Government.

Whatever the natives are or have they owe to the friars. By them they were lifted out of savagery and brought under the blessed and refining influences of Christianity. By them they were educated not only in the schools, but in the fields and in the workshops were taught by them the very industries which are now the source of their prosperity. Mr. Peyton, the agent of the Episcopal Foreign Mission Association, tells us that the natives "are the most moral and religious people on the face of the globe." Now the men who taught them to be so cannot be such men as some narrow-minded people would try to have us believe. The Rev. Dr. Ambell, a Scotch Protestant missionary, also testifies that "nearly the whole population of the Philippine archipelago has been converted to the Catholic faith by the Spanish monks, and a wonderful improvement in their social condition has been the result." He then goes on to say that if any one doubts this improvement it can easily be made manifest by comparing the Christian native with his neighbor of the same blood — the fanatical Morro.

As to the confiscation of the estates, you might as well talk of confiscating the estates of the Vanderbilts, the Astors and other millionaires whose estates have in the course of years grown so wonderfully, There would be just as much right and justice in one case as in the other. The status of the religious estates has been acquiried in the usual way by purchase and in the course of nearly four centuries they have naturally grown large; but if even unbiased Protestant witnesses are to be credited, large as they are, all are used for the betterment and uplifting of the natives.

A former British Consul (a Protestant), writing on this subject, says: "It was by means of these estates the friars introduced agriculture and settled habits of life among tribes originally nomadic. It was by means of these estates that they got them to live in villages and introduced among them the arts of civilized life. It was by those means that they acquired the power of inducing them to labor with a certain amount of regularity and method — the great safeguard against a relapse again into their original state of savagery."

"The natives," he says, "are with some rare exceptions in need of tutelage, without which they would fall back to the customs of their ancestors — a tutelage that no one can exercise better than the friars. Within the precincts of the monasteries are to be found carpenter shops, forges, brick and tile yards, etc., to teach the natives various trades. The villages formed around them presented a pleasing picture of happiness and content in startling contrast to those who were still pagan and uncivilized."

In a short time I will start for the Philippines and I will personally investigate all charges made against religious orders, titles of property, etc. Until I have completed my work I would ask the good people of the United States not to be too ready to swallow as facts the opinions of gentlemen whose previous training and lack of opportunities to get at the real facts do not warrant their statements concerning the Catholic ministers of religion, the intellectual capacity, the moral and social conditon of the people of the archipelago—to be taken as undisputed facts by sensible and just minds; nor can they, therefore, be taken as an exact presentation of a condition of things in the Philippines upon which the United States Government could prudently, and equitably base its policy with regard to this archipelago. The Church asks only justice, and I will not countenance the retention of one inch of property which is not now legitimately held.

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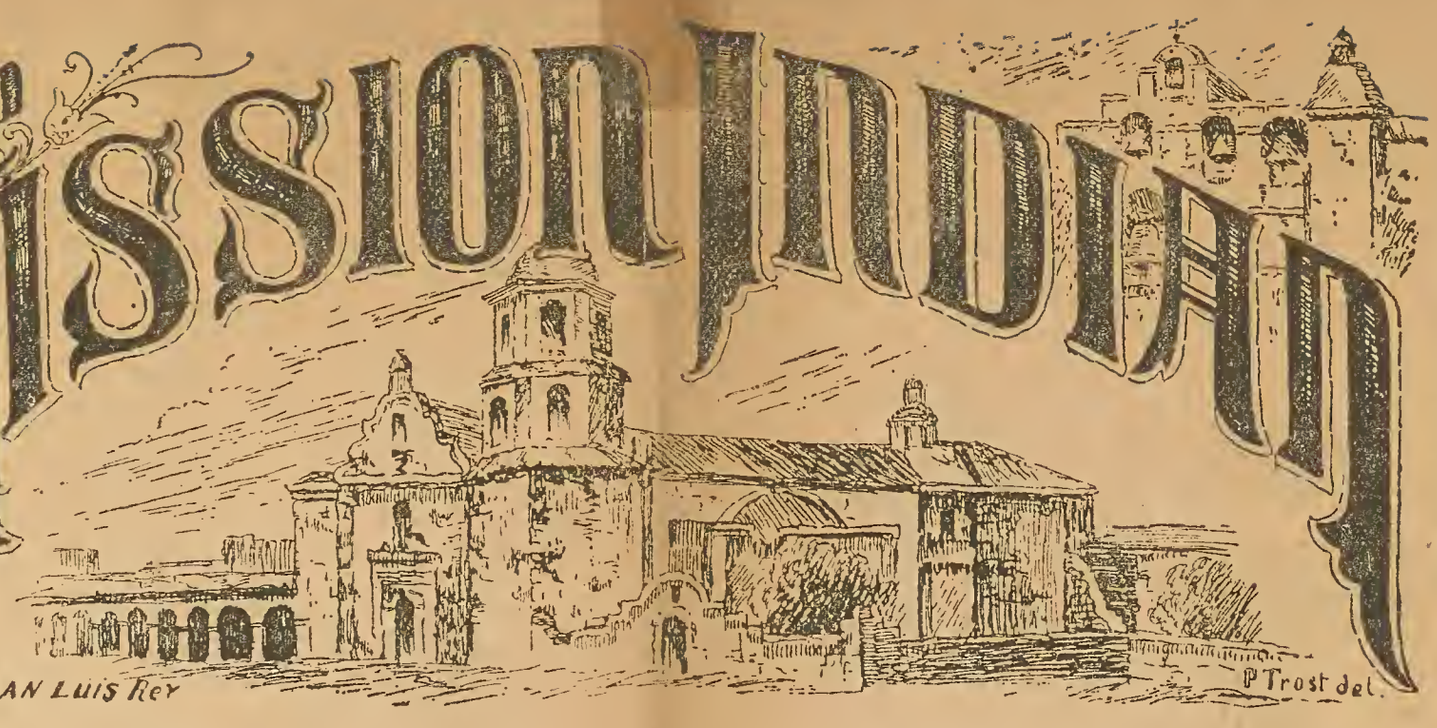

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The
MISSION INDIAN
and
CAPT. PRATT.

A Boy's Letter First Cause of Trouble.

Last April, a letter was sent to a pupil at St. Boniface's School. In it a pupil of an eastern school stated that he does not know whether he gets any money for his work or not. It is generally known that the eastern school keeps the money for its pupils. So we wrote the following note:

The Corpus Delicti:

"The boys and girls that are "outing" for an eastern school do not get the money they earn. The money is kept for them at the school. This is fine. We are earnestly told by many people that the Indians have no land, the Government owns it for them; and the school keeps the money also for them; now what is left? Answer: The grave, provided they do not perish by fire or water, in which case they may sing: Shall we meet beyond the river?"

The Dire Consequences.

Our readers will readily see, that the article does not mention the Carlisle school nor does it say that the school defrauds the pupils. The school keeps the money for them and no more. The article was written after reading the letter of the Indian boy and some statements of Capt. Pratt, in which he ridicules Catholic methods, claiming that the Indians must be brought into civilized life by a quick, instantaneous process. The absurdity of such a method is clearly shown in the quoted article which has been such a stumbling block to Capt. Pratt. In Los Angeles he declared that the statement of two Catholic papers is an unmitigated lie. At the same time he conceded that the Carlisle school keeps the money for its pupils. We all believe that no one steals the pupil's money, nor do we believe that the officials of the Government steal the Indians' land. The few lines were written to show the absurdity of claiming the Indians' land and of keeping the money which they earn and then on the other hand to declare that the Indians can be civilized as well as the "Irish and Italians that come to this country." Subsequently we advised Capt. Pratt that he might go to the Philippines and civilize the soldiers who were looting the churches. The article in question so unbalanced Capt. Pratt that he calls the Editor of the "Mission Indian" an "unmitigated liar." The slander is published in *The Indian Helper*, a paper published at Capt. Pratt's school; hence he is responsible for it. We are sorry for Capt. Pratt, because there was no need of using bad language and outraging, vilifying a Catholic priest who has never spoken ill of the Carlisle school. If our statement was not correct, our columns were open for any explanation. We protest against Capt. Pratt's sectarian non-sectarianism and we are very sorry to know that the superintendent of the Carlisle school forgot himseif so much as to call a Catholic priest a liar.

Right Rev. Monsignor Stephan's Words:

Rt. Rev. Monsignor Stephan says truly:

"Capt. Pratt's hostility to the Catholic Church in its labors among the Indians and his willingness to leave nothing undone to embarrass our work and thwart our efforts in that field of labor has been shown. To carry out this purpose he is using the columns of *The Red Man*, a paper published by his school at Government expense, to disseminate slanders upon our Indian missionaries and attacks upon the methods of the Church, and consorting with the A. P. A. in order to defeat appropriations for our Indian schools.

Since then he has given further evidence of his enmity to the Church. He was present at the Indian Teachers' Institute, held at Los Angeles, Cal., July 20 to 27, 1899, and of which he seemed to be the guiding spirit. In the course of public discussions he took occasion more than once to attack the Church and its missionary work among the Indians, alleging that the Church hindered the Americanizing and civilizing of the Indians; that "the Church keeps up a parochial school system in which the children are instructed in a spirit alien to the Nation," and that "the greatest hindrance to the Indian, in getting into the broad life of the Nation is the Church." This man, an official of the U. S. Government, uses his position to attack and vilify the Church and its members, to break down our work among the Indians, and to arouse sectarian activity against the Church."

What an Indian Missionary in Michigan Has to Say;

To explain better Pratt's warfare, we quote from the *Anishinabe Enamiad* the following:

"*The Red Man* is printed at an educational establishment supported by the Government of the United States. Indian boys set the type; Indian boys and girls read it. The paper ought, therefore, to contain no lies, and no slanders against anyone, least of all against Catholic missionaries who for more than three centuries have been endeavoring to Christianize and civilize the Indians. Besides, of the natives that call themselves Christians a large majority are Catholics.

Many Priests, Sisters, and Brothers to this day are leading a life of hardship among the Indians in order to teach them not only reading, writing and arithmetic, but what is far better the road to their Creator. For this reason all respectable men, particulary the officers of the United States Army, have ever defended those men and women that gave up relatives, friends, property, and worldly ambition to elevate the red race. Capt. Pratt of the Carisle school has been the inglorious exception.

For the last eighteen years he has strained every nerve in the effort to vilify Catholic missionaries and the devoted Sisters, and to cast ridicule upon the faith of his pupils.

No one knows why he has done so from the very beginning of his educational career. The missionaries would not have objected to the education of Indians at Carlisle, at least not on religious grounds, had they been assured that the faith of their Indian wards was secure under the management of Capt. Pratt.

However, the religious question was the principal point with the missionaries. When, therefore, they noticed that the superintendent of the Carlisle school endeavored to make his Catholic pupils ashamed of their religion, then there was nothing left for them to do but to warn the Catholic parents against that institution."

After quoting C. P. the paper concludes: "With intelligent white people such items kill themselves, and breed contempt for their author. But what of the simple-minded Indian boy or girl who does not imagine that the teacher, least of all the head-teacher, would tell a lie? What of the boys that set up such paragraphs? Imagine the ridicule, the taunts to which the Catholic pupil must be subjected after such a sally, from headquarters too, against his revered spiritual guide? He must have a good deal more backbone than the average Indian is credited with if he does not learn to despise the missionary and the Catholic doctrine he preaches, and come to the further conclusion that "Confession is a humbug," just what Capt. Pratt has been aiming at these eighteen years. "By their fruits you shall know them," and the fruits of Carlisle are exceedingly bitter to the Catholic missionary."

Farewell Address to Capt. Pratt.

Capt. Pratt: You have publicly attacked the Catholic Church and the Indian missionaries. You made statements, which were, to say the least of them, untrue. I answered you quietly declaring that it was not so. I did not call you an unmitigated liar. I have written in the Mission Indian something which you declare untrue. But you are not satisfied with that, you call me in the *Indian Helper* an unmitigated liar. And you are even not satisfied with this, you throw at the same time mud at the name "*Catholic.*" Even should I have told an untruth, you, as a non-sectarian official, ought not to have added and emphasized the word *Catholic* in order to besmirch my co-religionists. I do not retaliate, although I could. More another time. If you and your school would not interfere with the religion of Catholic Indian pupils, nor ridicule them on account of the Catholic religion, nor vilify their spiritual guides, the priests, you would find the Catholic priests willing to co-operate rather than to oppose your school.

B. Florian Hahn,
Editor MISSION INDIAN.

I have written these lines for the readers of the Mission Indian and for my co-religionists, the Catholics in the States, that they may learn with what kind of people a Catholic missionary has to deal, although I must confess that fanatics are not worth the attention thus paid to them.

The Lion and the Skunk.

A Skunk once challenged a lion to single combat. The lion refused. "Are you afraid?" said the skunk. "Very much so," said the lion; "for you would only gain fame for having the honor to fight me, while every one who met me for a month would know I had been in company with a skunk."

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ADVENT.

The holy season of Advent is upon us. It is a time of preparation for the Coming of our Lord.

It is the practice of the Church to prepare her faithful children for the worthy celebration of her great feasts by a vigil, a day of penance and mortification. But for the greater feasts of Christmas and Easter a longer time of preparation is necessary. Hence the institution of Lent and Advent.

The beginning of Advent marks the beginning of the ecclesiastical year. The priest opens the first volume of his Breviary now. The Mass for the first Sunday of Advent is found on the first page of the Missal. It is the New Year's Day of the Church.

The keeping of Advent, in some form or another, dates back to the fourth century. It may be said that the observance of Advent is as ancient as the celebration of Christmas. In the year 380, the faithful were commanded to be present in Church from December 17 until the Epiphany. This is its first trace in history. It has been kept for varying periods of time in different centuries and in different countries. It was not always so short as it is now. In many places it extended and in a few places it still extends over a period of more than forty days, that is, from the feast of St. Martin to Christmas Day. Hence it has been called St. Martin's Lent. But, practically, it has been observed by the Western Church as we keep it now for over a thousand years. In its present form, Advent embraces four weeks or at least four Sundays. The first Sunday of Advent is the Sunday nearest the feast of St. Andrew, whether before or after that feast.

Advent is a season of fasting and prayer. The precept of fasting in Advent also differs in different places. With us Friday is not only a day of abstinence but also a day of fasting. It was far more rigorous in earlier centuries. In some places, especially in the monasteries, no flesh meat was partaken of during Advent; in other places the abstinence was limited to three days in each week, Monday, Wednesday and Friday.

During Advent the Church shows her spirit of penance in her offices and ceremonies. The priest at the altar wears the purple vestments that speak of sorrow to the heart, and the joyous notes of the *Gloria* are hushed in the Mass.

St. Bernard tells us that to observe properly this holy season and to profit by its graces, we must bear in mind the three Comings of our Blessed Lord: 1, His Coming in the Flesh on the first Christmas Day; 2, His Coming by Grace, especially in Holy Communion when He is spiritually born in our souls; 3, His Coming in power and majesty to judge the world. It is only by the worthy reception of Holy Communion that we can properly celebrate His Birth on Christmas morning and prepare ourselves for his final coming on the Day of Judgment.

The voice of the Baptist is forever preaching penance to us from out the wilderness of Jericho and from the banks of the Jordan: "Prepare ye the way of the Lord; make straight His paths." St. Paul says: "The night is far spent and the day is at hand. Let us, therefore, cast off the works of darkness and put on the armor or light." *K. V.*

The Looting of Churches.

(1) The "America" of St. Louis received a letter from Kansas, in which the pastor of St. Mark, Sedgewick Co., states, that a jeweler in Wichita offered him for sale a gilt silver pyxis, which he had bought from a soldier returning from Manila, and that the engraving shows, that the pyxis is the donation of a pious lady, to the Cathedral church.

(2) Most Rev. Archbishop Ireland testifies, that some one asked him to buy a crucifix, taken from a church in the Phillipines.

(3) The "St. Joseph's Blatt" tell us that there arrived on Oct. 28, at Waistsburg, Wash., a bell, three feet high and eighteen inches in diameter, which Co. K took from a church-tower at Pasig, near Manila. The bell will be donated to the Methodist Academy at Waistsburg. It will ring out forever the truth of the looting of the churches.

(4) A great many church articles were exhibited for sale in Portland, Ore., San Francisco, Denver, St. Paul, Minneapolis, New York, etc.

(5) From the "Examiner" can be learned that a baptismal font is placed in a San Francisco saloon. (hear, hear!) How many sacrileges growing out of the war!

Funston Denies Story of Looting.

Gen. Funston sends to the *Call* a letter in which he emphatically denies that he looted churches in the Philippines. He says he has deposited $1000 in the Bank of California, and challenges his accusers to put up an equal amount, the sum to go to the Red Cross Society, if it can be proved that he ever took, connived at the taking of, or knew of the taking of any article, sacred or otherwise, from any church in the Philippines.

In conclusion, he says that if his challenge is not accepted within forty-eight hours, he will brand his alleged accusers, the editors of Donohoe's Magazine and the San Francisco Monitor and J. J. Sullivan, a journalist, as "liars and blackguards of the first water."

LIARS — BLACKGUARDS — what next in the line of "fin de siecle civilization?"

Thanksgiving.

It sometimes happens that a bad beginning has a good ending. Take the case of Thanksgiving Day. It was instituted by the bitter-hearted old Puritans with the sole purpose of abolishing the Catholic feast of Christmas. No "Romish" holyday, not even the birthday of the Redeemer, was to be celebrated in New England. Those who had left Old England for conscience' sake, that they may enjoy religious liberty for themselves, would deny that liberty to others in their new home. But alas! for human bigotry, they planned in vain. Christmas survived their onslaught. The Galilean conquered once again and the birthday of the Saviour is not kept more sacredly or more joyously than where it was doomed to die. Even the children of the Puritans, a happier, more liberal people, enter with all their hearts into the spirit of the day. It is a merry Christmas with them as it was with their fathers in the days when England was a Catholic land.

But, despite its origin, Thanksgiving is a good day. It may be that, on this occasion, the hearts of many who are but nominal Christians and have forgotten their God go out in gratitude and benediction to the Giver of all good gifts. Catholics and non-Catholics, Jews and Gentiles, have all much to be grateful for and can all unite on Thanksgiving Day in blessing the Name of their common Father in Heaven, "so nearer than the gods of old, so fairer than the prophets told, who dimly saw and feared His Face." *Gratias agamus Domino Deo nostro!* *K. V.*

For the many complimentary words spoken of us and for the kind donations given us, we express our heartfelt thanks.

We are greatly indebted to the two good Fathers who published for us the Misson Indian during our absence. They did it much better than we could do it. May God bless them forever!

The feast of Christmas is approaching. We again ask kind friends to remember the good children of St. Boniface's School. The remittance of subscription due is just as good as a donation. On the address on the first page you will find the date given, when your subscription expired. Kindly remit to us in any way you can. We will in case of necessity accept payment in stamps.

A former pupil of the St. Boniface's School, sends the paper containing the slandering of the Mission Indian's editor, and writes the following letter:

Rev. Florian Hahn.

Dear Father:

I am very sorry that I did not write to you any sooner. But I hope you will excuse me for being so careless as not to write to you. But still I will never forget you for all your kindness toward me which will help me all through my life. I suppose you all were surprised at me for going off so far. But I dont know myself what made me do that. Now I am sorry for it, and wish I had never come here.

I am not at the school now, I am working out in the country. The people I am staying with are not Catholics; still I attend church in town very regular on Sundays. Father..... is a very nice man. I will close my letter hoping to hear from you soon. Give my love to the Sisters and the girls. Good-bye from

N. N.

P. S. Father please send me the Mission Indian. I get the Indian helper and I send you one so you can see something in it.

There is no place for any Catholic at an Indian Teachers' Institute. There may be a number of broad-minded employees in the Indian service, but they are not the ruling people. The last institute at Los Angeles was more an advertisement for some eastern school than anything else. What has a Catholic to do in it? What can a Catholic learn, when he is there to be insulted by an A. P. A., employed by Uncle Sam and paid for by Catholic as well as non-Catholic money? What can a Catholic learn from a man, who tells the audience that he had not prepared anything for his address, and then asks some clownish questions of young Indians? Is this all the wisdom of modern methods? Missionaries and Sisters in the Indian service will do well to stay at home; the old methods are better!

The Anishinabe Enamiad, a little Indian paper published by the Franciscan Fathers at Harbor Springs, Mich., brings proof, in its October issue, that the Carlisle Indian School, despite all its claims to the contrary, is a sectarian institution, and expresses wonder that "only one half of the Catholic pupils at Carlisle suffer shipwreck in their faith..... that a solitary one comes out of that hotbed of sectarianism with a particle of Catholic faith."

P. S. The injustice consists in drawing salary from a non-sectarian Government in order to insult Catholics. Ed. MISS. IND.

Kansas City, Mo., has a public school tragedy that threatens a revolt against educational physical discipline. After having been slapped and shaken by a female teacher, a 10-year-old pupil of the Morse school dropped dead. The shock of such punishment on a weak heart was too great. Surely it is time that instructors of the young understood the limitations of their power in the way of corporal punishment. Teachers who use their hands to convince their classes of their authority are unfit tor their important office and should be relegated to the realms of manual labor.

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Diocesan News.

Rev. Father Bannon is now pastor of Visalia. He changed place with Father Griffith. May his labors in Visalia be blessed with success ad majorem Dei gloriam!

Rev. Father Griffith is now pastor of Anaheim, Santa Ana and Yorba, to which new responsibilties the Mission Indian wishes the good energetic Father omnia fausta et bona!

Mother Wilhelmina, formerly Superior of the Sisters of St. Joseph at Banning, has been appointed to the Indian Training School at Fort Yuma, Cal. The *Mission Indian* wishes her happiness and sucess in her new field of labor.

Father Conneally of Riverside is kept busy these times administering the holy Sacrament of Matrimony. The young people of that lovely valley have almost all determined to tempt fate, probably as a result of the superbundant orange crop. It is rather late in the year for orange blossoms but marriage, like death, has all seasons for its own.

The Rev. P. C. Yorke, who has just returned from a European trip, has been appointed temporary pastor of St. Peter's, San Francisco. The regular pastor, Father Casey, is in poor health and will take a year's vacation. St. Peter's is a permanent rectorship and one of the largest and oldest parishes in San Francisco. It is the mother parish of the inner Mission and has two fine schools conducted by the Christian Brothers and the Sisters of Mercy.

Andrew Donahue Martin died at Palm Springs on Tuesday November the 14th. Funeral services were held in St. Vibiana's Cathedral, Los Angeles, and in St. Mary's Cathedral, San Francisco. The remains were interred in Calvary Cemetery, San Francisco. The early death of Andrew D. Martin was a sad one. He was only 23 years of age at the time of his death. Following the advice of his physician, the young man chose Palm Springs for his home and built there a magnificent residence. He married, in September, Miss Genovieve Goad, an amiable lady of San Francisco. Andrew Martin was a kind young man and had many friends. His untimely death caused a gloom in his esteemed family and the Mission Indian extends to them sincere sympathy in this hour of grief. May he rest in peace.

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An Interesting Address.

The Bishop of Monterey and Los Angeles, having been invited recently to address the Labor Council of Los Angeles on the subject of the Church and Labor, said:

"Mr. Chairman and fellow-citizens: I am glad to be able to express publicly what I said to two of the representatives of the Labor Council of Los Angeles when they called upon me to invite me to this meeting—that I was surprised to learn from their printed invitation that the laboring men felt the church was not friendly to their best interests. As the chairman of this meeting has said, I repeat that the church, after God, is the laboring man's best friend. The church is friendly to every man's interests, because the very idea of the church is to embrace all classes, rich and poor, in a word all men, and we teach the very principles that lie at the basis of all society.

"No matter what be the economic system under which we may live, and no matter what the form of government, we must have government—we must have law; we must have authority for society to exist. That society must have officials, and the officials be our representatives. Our welfare must be in their hands, aud we must depend upon their character to have government properly administered. The speaker complains that character does not now count for anything. Well, right on this platform, when the educational convention was here I had the honor of reading a paper, and then uttered this sentence:

"Character does not now count as it once did. We must raise up a generation of men who will feel that a man's worth is not what he knows, nor in what he has, but in what he is, and he is an immortal being with the image of God stamped upon his soul."

"These are principles that the church teaches, and teaches them for all men. Our keeping, then, in any economic system we may adopt, is mainly in the hands of those who represent us. Conscience therefore, in the last analysis, is the court, the tribunal before which the laboring man's cause and every man's cause has to be carried for final adjudication. These general principles she teaches for all men, because she labors for all.

"No thoughtful man can deny that great economic questions have risen of late that demand settlement; great social problems that press upon the age for solution. And just here the laboring man may see the starting point of his suspicion that the church is unconcerned about that which is of paramount importance to him. The settlement of these questions becomes a political matter. They must be determined through legislation, and legislation, in our system of government, is brought about through political parties. We agree upon our form of government, but differ as to the best method of conducting it, hence political parties. Do not ask us to become politicians. We can serve you better without it. You know that when a minister turns politician he may spoil a good minister, but is pretty certain to make a poor politician. We must labor to form the consciences of men on correct and humane priniples, keeping before them that if not caught and punished in this world for their wrong-doing they will certainly suffer for it hereafter.

"No man feels more keenly than we do the evils that beset society, and the condition that ought to be made better among the poor, for we are constantly laboring among them. Now let me say, I have confidence in the wisdom and practice of our statesmen to settle these matters and settle them equitably. We have a plan worked out for us. We have a declaration setting forth our rights as men, and a Consitution fitted to secure them to us. That Constitution is flexible enough to be adjusted to every emergencey. And under it let us work out these problems, and from my heart let me say, do not consider as unfrendly to labor those who may not agree to every method proposed for its amelioration.

"Freedom of speech and of the press is one of the blessing guaranteed to us under our Constitution. Let these matters be discussed quietly and calmly in accordance with its spirit. Let the nation be educated up as to our wants, and let its wisdom devise a remedy. But from my heart, as a friend of labor, and a friend of mankind, let me say, do not so much as mention the possibility of war in connection with it. We are not living in a despotism, but where every man wields the ballot of a freeman. I do believe, as has been said, that sometimes men have been obliged to cast their ballots against their will, but surely there can be a means devised by which every man can cast his vote according to his will and his conscience. The government and the remedy, then, ought to be in our own hands.

"I confess that even in this great land there are many wrongs. I confess that our government is not perfect, for it is a human instrument. But even with all its shortcomings I think you will agree with me that it is the best there is today on God's earth. Even if the flag is manufactured in a sweat box, it floats over the best government in the world. Under it we ought to be able to work out our destiny in peace and harmony for the best interests of all.

"These difficulties that we complain of have arisen in the last twenty-five or thirty year. That flag, therefore, that represents nearly one hundred and twenty-five years of national life, is the emblem of a century at least of great national happiness. And we need not war to again enjoy that same blessing. To the characterizations that have been to war, I will add that of one of the greatest generals of our civil war; he called it "hell." It is true the slaves of the South were freed by war. But, ladies and gentlemen, if our fathers could have known ten years before the war what we knew ten years aiter, they would have paid the purchase price of every slave, and saved nearly a million of homes from being draped in mourning.

"I have confidence that, with the lesson before them, the wisdom and patriotism of our statesmen will find a means af settling peacefully and equitably every domestic difficulty that shall arise. And with the ballot of freemen in our hands, the safeguard of our liberty and every interest is in obedience even to bad laws until we can apply the remedy and make better ones. We have in our keeping the power of amendment or repeal."

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The Church in the Philippines.

(CONTINUED FROM LAST NUMBER.)

Suppose that latterly, and it is granted as a fact, the Orders became independent of State aid. This is no evidence of wealth. Here, where labor is cheap and the cost of building materials as low as anywhere in the world, with no taxes, it is not so difficult to live or even to build. There are no pew rents, as we understand them at home, nor plate collection. Does not this redound to the benefit of the poor native in lifting from him the burden of supporting his Church? But what about the offerings at baptismal, marriage and funeral functions? I had an experience over on the island of Negros, whither I went on an expedition with a California battalion, and the rehearsal of it, whilst answering most fully the question above, may be a bit interesting in so far as it deals with life among the Negritos.

We were in the town of Jemainaylan for a short stay towards the close of last March. The town was bereft of its padre who was taken prisoner the proceding November. When it was whispered among the simple inhabitants that an Americano padre was in their midst, curiosity and doubt as to whether the Americano was really like their own padre filled their minds, and his every action was noticed and commented upon. Finally, the president of the town called upon the Americano and asked if he would be willing to baptize all the children born in their community and unbaptized since the departure of the old padre. That night the town-crier with a drum, and accompanied by a fellow-native with a lantern, went to the four corners of the town and announced the the presence of the Americano padre and his desire to baptize all the children. Well, in that week there were many baptisms, one marriage and one funeral, at each of which offerings were made. And these were the offerings prevailing—for there is a fixed standard: ten cents in American coin for baptisms, twenty for a funeral and fifty for a marriage, except where, in the last instance, extra ceremony or music would be desired. It is a noteworthy fact, too, that for the sake of the poor in the burial of their dead, coffins were kept in every parish house and most freely given to those in need.

Present Organization of the Church in the Philippines.

The Church, from all that I have observed, was, up to the troublous times of war, in a splendid condition, both as regards its work and organization. Fine churches, many of them built so strong as to defy the ravages of all time, dotted the land, not only on Luzon, but on the other and much smaller islands. Churches such as many a pastor at home would consider himself fortunate in presiding over, marked the smallest and most insignificant village of nipa huts. The natives could never have built these churches—it was the Order of which the pastors happened to be members that did, at least, the most of it.

The complex features of the clerical body in the Philippines is worthy of mention. The members of the Orders make up the greater part of the priesthood. The Spanish seculars are the very small minority. The Archbishop is a Dominican, and was, before his elevation, renowned as a professor in the University of St. Thomas. Almost all his predecessors in the Archiepiscopal See, as well as the greater part of the Bishops in the suffragan sees were members of one or other of the religious Orders. There is a native clergy here, energetic and devoted to their people. It may be of interest to note that there are no Filipinos in the Orders—they are all diocesan clergy and on their ordination are sent to parishes in the outskirts of Manila and in the interior. In some instances they have been made to serve for years as curates under Spanish pastors. It is said of them that they encouraged for the most part the political aspirations of their people. Indeed, in the present embroglio with our own country many of them took the field as chaplains; and it is said that the body of one was discovered in a heap of dead after the engagement with our troops at Guadalupe. At any rate, the Spanish and Filipino races, even in Church circles, observed a strained and only formal intercourse. That there should be a decided coolness between the native clergy and the Spanish religious was not born of Church troubles as much as it may be traced to race antagonism.

(TO BE CONTINUED IN NEXT NUMBER.)

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BANNING, CAL.

The Mission Indian

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B. FLORIAN HAHN,
C. P. P. S.

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VOL. V. BANNING, CAL., DECEMBER 15, 1899. NO. 5.

From the Pacific to Ohio.

Los Angeles, the business center of Southern California, has a population of more than 100,000. There are six Catholic churches in the city: (1) St. Vibiana's cathedral; (2) the old church "Nuestra Señora la Reina de Los Angeles; (3) St. Vincent's church; (4) Sacred Heart church; (5) St. Joseph's church and (6) St. Mary's church.

There are four parochial schools, one academy and one college. Catholic population about 20,000, more or less.

Los Angeles is a pretty city with a mild, though somewhat damp climate.

The Owl Train.

On the first of October we left the Angel City, in fair Southern California, going on the "Owl Train" to San Francisco.

There was some anxiety concerning the passengers traveling on such a fast train. However, owing to a blockade of trains, there was a delay and the people were deprived of their breakfast. "Coffee" was desired more than once, until finally a stop was made for meals. Then the "Owl" became a veritable "Day Bird". We arrived at the Oakland pier four hours late without an accident.

Rev. J. B. McNally.

Our first visit was to Rev. Father McNally of St. Patrick's, West Oakland. The Rev. Father has not been well for some time. He has labored with great zeal for his flock. His devotion to duty and excessive work for church and school exhausted his power of resisting sickness. We are glad to say that the good, faithful priest is regaining his strength and health.

The San Francisco Bay.

The bay lies between Oakland and San Francisco. A ticket for ten cents entitles the holder to a ride from any part of Oakland to San Francisco.

Meeting a Good Friend.

At the depot, 16th Street, Oakland, we were happy to meet Mr. McCarthy, a most amiable gentleman. He is a great friend of Catholic journalism and especially an admirer of the *Boston Pilot*. His courtesy in entertaining us until train time and in assisting us in carrying the weighty baggage, containing "Mission Indians" and "Soldiers of the Cross" will not be soon forgotten. It is a treat to meet good friends.

The Big Ferry Boat.

The fast train was on time; at Port Costa it was transferred on the big ferry steamer, perhaps the largest boat of its kind in the United States, to Benicia.

The time consumed in the transaction of this business was more than an hour. From Benicia the train rolled onward; it was dark and everybody was soon in dreamland.

An Impediment.

At 2 A. M. the train suddenly stopped. All was quiet and so it remained till morning, when many questions were asked by the anxious travelers. They were soon informed that the station was Blue Canyon; the snow-sheds ahead were burning, one mile and a fourth of them were on fire. The track was ruined and a new one had to be built after the fire was extinguished and debris removed before any train could pass.

In the meantime the passengers took walks, looked around the country and passed the time in expectation.

The Red Bat.

A little cage on the side of the station house bore the inscription "A red bat caught in Yuba Canyon; very rare." A little curtain was lifted and a genuine, undulterated "red bat" could be seen. It caused great amusement.

From the Sierra Nevada to Ogden.

After a delay of thirty two hours, the train moved on. The place where the mischief had been done was soon reached and than everything went on like clock work.

In a short time we came to the large and beautiful Lake Donner, where a numerous party of immigrants perished in the pioneer days.

Truckee near a river of the same name, was the first place of importance reached. Fishing, sawing and packing ice are the chief industries.

Indians Gambling at Reno.

Reno is the next largest city. Here many Indians could be seen seated on the ground forming a large group. Some passengers went to speak to them and reported that the Indians were gambling. Gambling is certainly bad business. Time is trifled away, money is lost, and he who wins the game and gets the money has a very doubtful title to it. Money acquired by gambling is not honest property, because another is made suffer for it. Gambling and dancing are like mushrooms; the best of them are not much good.

Two Hungarian Noblemen Talk about their Country.

We arrived at Odgen thirty six hours late, and to make the number forty, the delayed passengers were obliged to wait four hours longer for the train making connections for the East.

There were two Hungarian gentlemen on the train. Talking to one of them we learned many interesting facts about their country. He stated that Austria is still troubled with the national question, there being so many different nations in the empire. (The Austrian emperor is expected to speak about twenty languages.) He also stated that the marriage law does not inflict upon the Church the dreaded bad results, but rather brings order into the state of affairs. The Austrian army he said was never in such a fine condition. The state of the Austrian finances is better than at any time before. (The somewhat burlesque P. Abraham de Santa Clara, used to compare the Austrian exchequer to a Requiem Mass; he said: "No Gloria and no Credit, a long Offertory and finally no blessing.") The gentleman was much pleased with the American railroad traveling. "In the United States," he said, "you will not become tired when traveling; the cars are larger, the track is wider, the springs are better and the service far superior to any thing I saw in Europe." Good for Uncle Sam!

Meeting a Mormon Business Man.

Between Ogden and Salt Lake City, a Mormon gentleman entered our car. He was pleased to be invited to a seat in our midst, and being a Scotchman by birth he was happy to meet one of his countrymen in our company.

Soon the discourse took a turn toward mormonism. "I do not understand, why a man cannot be satisfied with one wife," said one of the gentlemen present. The Mormons in Utah have changed the country near Salt Lake from a barren desert into one of the finest districts in the United States. As there are among them, as well as in other sects, many members who strive after truth, we are not surprised to hear that the Paulist Fathers had lately a very successful mission for non-Catholics in Salt Lake City. Polygamy is bad for the society of civilized, intelligent people. (Intelligence comes from God. Reason cannot deceive us if properly used. Hence the whole trouble of differing in religious matters comes from the wrong use of reason. By false reasoning people may finally arrive at the most ridiculous conclusions and stick to them. May God in His mercy unite again a divided christendom.)

Two Scenic Routes.

The Rio Grand Western, and the Denver and Rio Grand R. R. run from Ogden to Denver. At Grand Junction, the former has its eastern and the latter its western terminus. The road then runs parallel with the Grand River. (Our readers know that the Colorado River is formed by the Green R. and the Grand R.) The most beautiful part of this section is the "Castle Gate" and "Royal Gorge." There the mountains in picturesque, gigantic form and height attack the human eye and fascinate the beholder. And as the locomotive speeds along, the traveler catches glimpses of the mighty stone walls on either side, seeming to tower to the very heavens, silent monuments, as it were, chanting the praises of the great Creator.

At Denver; the Cathedral and St. Elizabeth's Church.

The train arrived at Denver at 10:30 P. M. There being a commandment of the Church to hear Mass on sundays and holydays of obligation, we wished to comply with this law, though we are sorry to state we did not succeed in saying Mass. Since there are in this land of the Red, White and Blue many impostors, and as Catholics, priests as well as lay people, have been victimized sorrowfully by such swindlers, we cannot but approve of the greatest caution in this respect.

The old cathedral at Denver is hardly large enough to accommodate the numerous congreation and a new one is badly needed.

St. Elizabeth's church, in charge of the Franciscan Fathers, is a new structure, designed by the able architect, Brother Adrian, O. S. F. The Church is completed in all its details; it is like a beautiful drawing, faultless, uniform. We do not hesitate to declare it the master work of Brother Adrian. When in Denver, do not fail to visit this grand edifice.

THE MISSION INDIAN.

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B. FLORIAN HAHN, C. P. P. S.

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BANNING, CAL., DECEMBER 15, 1899.

The Holy Infant.

Teach, O teach us, Holy Child,
By Thy face so meek and mild.
Teach us to resemble Thee,
In Thy sweet humility!

A MERRY CHRISTMAS to all the good readers of the *Mission Indian!*

THE HOLY NAME.

No voice can sing
Nor heart can frame
Nor can the memory find
A sweeter sound
Than Jesus' name,
The Savior of the world!

Write injuries into the sand and benefactions upon marble!

It is not enough to be baptized. To be a good Christian you must practise and live up to your faith!

Kind Reader: Send us the amount of your subscription now. The proceeds are for our children. It will be a genuine Christmas gift.

Another colored criminal was gruesomely lynched two weeks ago. Decent men ought to combine to put a stop to this national disgace.

On Christmas, approach the Sacraments of Penance and Holy Eucharist. The loveliest Christmas gift is Our Lord in a worthy holy communion.

Two young Indians once told us: "We are also Catholics!" They are not. To be a Catholic you must know your religion, you must profess it, practise it, never deny it, never be ashamed of it!

The Mission Indian received many letters of congratulation on the beginning of its V. Volume. For all this kindness, shown to us both from clergy and laity, we express our gratitude, wishing that God may bless all our benefactors and friends.

God calls you to His service. He asks you—softly when you are in joy—earnestly in sorrow—loudly when temptation assails you—sweetly at the Divine Table—friend—son—daughter—doest thou love me? Our answer should be a sincere, true "Yes, O Lord!"

There are 112 Indian children at St. Boniface's Industrial School. Will you assist us in making them happy on Christmas day? Any donation, big or small, in coin or in useful articles, will be greatly appreciated and thankfully received. The Rev. Father Victor, O. S. F., St. Joseph's church, and Mother Katherine, St. Mary's Academy, will receive gifts or donations for the children of St. Boniface's Indian School.

Christmas is Monday, Dec. 25. On Tuesday, (26,) we celebrate the feast of St. Stephen; on Wednesday (27) of St. John; on Thursday(28) of the Holy Innocents; on Sunday, Dec. 31, of St. Silvester; on Monday, January the 1st, 1900, *the Holy Year begins.*

To make the hearts of children glad on Christmas Day is genuine Christian charity. Do not forget OUR little children! The Los Angeles friends of St. Boniface's Ind. School may bring their gifts to Rev. Father Victor, 1223 Santee Str., or to Mother Katherine, at St. Mary's Academy, who will forward them to our school.

The Delmar (Iowa) *Journal* has the following editorial: "Instead of dragging Indian married women from their homes and husbands, off to school as was done at Toledo recently, it might be well to give some attention to white boys who are graduating as box cars bums to become criminals, desperadoes and tramps."

Patriotism is a great word. But it is a misuse of Patriotism to expect Catholics to shout for the banner and then give them hypocritically the stripes only!

A very amusing sight is the wild rush of the volunteer officers from the Philippines to receive the plaudits of their grateful countrymen, and political nominations. They have not done much, it is true, but squabble ingloriously in the rice fields and mud-holes around Manila. But they are weary of soldiering in the tropics and they want their reward. The one conspicuous exception is General James F. Smith of California. "Jim" could fight in the halcyon days of peace and shows his grit in time of war by standing to his guns. California is proud of him.

The Superintendent of the Carlisle school came last July to Los Angeles. In his first address he exclaimed: *"I am coming here to fight!"* He got what he wanted. Bigotry published in the Red Man and announced verbally called for some answers. The replies came. Capt. Pratt now exclaims: "We are again receiving a baptism and benediction of anathema from Catholic priests." —Ah—Is Pratt a *Reverend*? Ignorance is bad, bigotry is worse, hypocrisy is the worst! Pratt is a disgrace for a Government of a free people!

A young man of twenty eight died Dec. 7 in the Indian village called Potrero. Before dying he begged not to be buried in the cemetery of the Protestant Indians, although in life, he frequented their services. When his friends heard him say so, they all deserted him, leaving the corpse alone in the house with the mother of the deceased. The Catholic Indians then buried the dead young man. They remembered the teaching of our holy religion: To bury the dead is a corporal work of mercy.

St. Boniface's Industrial School.

There are 112 pupils at the school, 62 boys and 50 girls. They have been exceptionally good and obedient. The class work of the school was never so satisfactory as it is now. The children are making splendid progress, both at the books and at work. They appear to be earnest and faithful to their holy religion, they know their catechism well, and they have been an edification even to the Fathers at the school. This result is no doubt largely due to the gentle influence and teaching of the Sisters of St. Joseph, their teachers.

The industrial teachers at the school are: Printer: Chas. de Groote; carpenter: Ramon Barthol; farmer: Chico Martinez. Besides these, the Fathers at the school direct the boys in various ways in doing work on the farm, in the orchard, at the apiary etc. The boys again do the baking under the direction of Sister Pancratia. The girls are entirely under the guidance of the Sisters, who understand very well how to teach them the different kinds of housework and also to lead them on to a virtuous life.

Morality, religion and industry are the main requisites for young Indians and we are happy to state that our children have them. They will certainly be and remain good, unless some corrupt devil in human flesh may seduce them, which circumstance has to be risked also with white young people.

Want of space prevents us from issuing the roll of honor of the school. In the following issues we will more in detail render an account of the work done so well by every one at St. Boniface's Industrial School.

FLOREAT! CRESCAT!

BIROTA VELOCISSIMA.

The Bicycle.

Aspice! binarum sunt haec portenta rotarum:
Stat mea, qua impellor, vis in utroq ue pede;
Insilio sellam; vix dura manubria movi
Sub pedibus tellus aufugit; ecce volo!
Si mihi tunc mulier simplex aut forte puella
Occurset, costas illico fracta cadet.
Non populo aut plebi facta est haec semita: nostram
Heroes totam currimus impavidi,
Currimus impavidi, fera gens; juvenumque senumque
Nos juvat in media rumpere colla via.
Non cornu canimus, sed tintinnabula raro
Pulsantur: damnum displicet? ipse cave,
Ac nemo e multis ne tum custodibus urbis
Scribat quem numerum sella homicida gerit,
Vix rupto capite, illiso vel civis euntis
Naso, praecipites tollimur ex oculis.
Sistere sic nemo nos coram Judice coget,
Sic impuniti cras repetemus iter.
Sic nos ridemus leges, ipsumque tribunal,
Sic vespillonum turba frequenter ovat.

O magni! O fortes! iterum salvete iterumque,
Ac natibus vestris sit pia semper humus!

A CAMEL STORY.

Written by Capt. Pratt in his Red Man.

"A Pennsylvania Judge on a test case has decided that Roman Catholic nuns in uniform may teach in the Public Schools, that the children may call them "sisters," and call the visiting Roman Catholic priest "father," but the Roman Catholic catechism may not be taught in the schools.

"One cold night, as an Arab sat in his tent, a Camel gently thrust the flap of the tent aside, and looked in.

"I pray thee, master," he said, "let me but put my head within the tent for it is cold without."

"By all means, and welcome," said the Arab cheerfully; and the Camel, moving forward, streached his head into the tent.

"If I might but warm my neck, also," he said, presently.

"Put also your neck inside," said the Arab. Soon the Camel, who had been turning his head from side to side, said again:—

"It will take but little more room if I place my fore legs within the tent. It is difficult standing without.

"You may also plant your fore legs within," said the Arab, moving a little to make room, for the tent was very small.

"May I not stand wholly within?" asked the Camel, finally. "I keep the tent open by standing as I do."

"Yes, yes," said the Arab. "I will have pity on you as well as on myself. Come wholly inside."

So the Camel came forward and crowded into the tent. But the tent was too small for both.

"I think," said the Camel, "that there is not room for both of us here. It will be best for you to stand outside, as you are the smaller; there will then be room enough for me."

And with that he pushed the Arab a little, who made haste to get outside of the tent."

(Capt. Pratt need not go outside of his own clothes to find this camel. Ed. Miss. Ind.)

BANNING BRIEFS.

Our popular barber, Mr. Reasons, was lately married to Miss Ball. It is no sin to say that Mr. Reasons is one of the best looking men in Banning and he was bound to find a companion for life.

Two butchers provide the Banning populace with meat. They both appear to do a good business. If there was another railroad line in Banning, we would not wonder if Pullman cars, specials and excursions would come up to the San Gorgonio pass.

The time table of the S. P. overland trains is changed. The trains since then are hardly ever on time. On Thanksgiving, the train arrived Friday morning at 2. We are glad to state that Mr. Gates, our efficient and gentlemanly agent, tries to soothe the sullen-looking, train-time-inquiring people. He says that soon all trains will be on time.

The Banning Indians asked the Indian Agent, Hon. Lucius Wright, for some agricultural implements. They returned home without any. They said that one of the preachers who goes to Catholic Indians to make renegades of them had written to Washington, "not to furnish any more implements to the Mission Indians." We simply state, what the Indians say. We hope it is not so. What business has a preacher to interfere in this matter?

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Diocesan News.

December the 10, there was *one* very happy pastor in the diocese of Monterey and Los Angeles, viz. the Rev. Father Farrely of Pasadena. Congratulations!

Redlands is perhaps the most progressive city in California. Not a single house vacant and new buildings going up is an enviable record.

Rev. Father Fitzgerald of Redlands smiles. His church is fitted up tip top, his school is flourishing, the congregation increasing steadily. Everything booming!

Poets are born not made. Do not ask the Mission Indian to write a poem about Jakie. Who is Jakie anyhow? Moral: Do not ask too many questions.

The Rev. Father Scanlan paid a pleasant visit to Redlands, Los Angeles and Riverside. At the same time, he assisted the pastors, doing efficient work for them and their congregations.

Rev. P. Gerald Gay of Pasadena possesses the finest library to be found in any priest's house. His collection of art paintings and art sculpture is "magnifique!"

The *Terminal* had a special train on Sunday, Dec. 10, to Pasadena. Many Los Angeles people availed themselves of this opportunity. A free chair car for the clergy was annexed to the special.

There was again an Indian trial at Los Angeles, in November. The accused, a white young man, was acquitted. We expected it, and we are glad of it. But if the defendant would have been a forsaken and neglected Indian youth, he would now be in San Quentin.

Juliana Chutnicat, an Indian girl of Agua Caliente, works for Mrs. Lucas at North Cucamonga, Mary Segundo works in Ontario, Mary Miller in North Ontario, Nancy Morales near Redlands. They are good and industrious girls, giving satisfaction to their employers. May they persevere! Beware of the company of corrupt people, white or red!

The *Mission Indian* is very sorry to chronicle the death of a most amiable lady, and a friend of our school, MRS. JAMES BUCKLEY. The good, kind lady left Santa Ana a short time ago in order to see her sick sister in San Francisco. There she caught a cold, and pneumonia ended her life. Funeral services were held in the church at Santa Ana, of which Mrs. Buckley had been an active member. May she rest in peace. Amen.

La Actualidad, the paper published by Rev. J. Caballeria, is rapidly increasing its circulation. The open way of Father Juan's writing has caused some fallen away Mexicans to express their displeasure at being hurt. The controversies are interesting reading. To be open is finally the best. Catholics are generally too submissive to insults. Prejudice cannot be removed unless exposed fearlessly. Let the chips fly!

Dedication of St. Andrew's Church, Pasadena, Cal.

December the 10th the new Catholic church at Pasadena was blessed by Right Rev. Bishop G. Montgomery. It was a day of jubilation for the good Pasadena Catholics, and the celebration was a success in every way.

The weather was fine, as on a summer day, and an immense assembly, consisting of both Catholics and non-Catholics, met within the walls of the beautiful edifice, and there were many who had to content themselves with some space outside. The four councils of the L. A. Y. M. I. were there in full force; also many prominent people of Los Angeles and members of the clergy attended the solemn services.

The Right Rev. Bishop celebrated Pontifical High Mass, assisted by Ve[illegible] Very Rev. [illegible] Liebana, Rev. [illegible] C. Molony a[illegible] In the sanctu[illegible] J. A. Linn, Rev. M. Riordan of Berkeley, Rev. Conlon of Redwood, Rev. Ch. DeKoening of Ramona, Rev. F. Laubacher of El Rio, Rev. P. Gerald Gay and the happy-looking pastor of Pasadena, Rev. P. J. Farrely.

Rev. P. Yorke of San Francisco preached. He congratulated the Pasadena pastor and congregation on their new and beautiful House of God; he mentioned how man is composed of body and soul and that the two cannot be separated, and that a *perfect* separation of religion from the civil and social life is for this reason an impossibility. He then spoke on the significance of a Catholic church. "A Catholic church is not built for any particular congregation, city or conntry; it is established for the *One*, *Universal*, that is, *Catholic Church*. There *must* be a Church; and there can be but *One* Church. Are we Christians or are we not? This is the only question. If we are Christians, namely followers of Christ, we must also know and belong to the Church He instituted for us. In Holy Writ you find everywhere the words of Christ in reference to the institution of a Church; it is Church, Church, Church. If we are Christians we must know that Church, the organization founded by Christ for man's redemption,—the Church for all nations, for all times, for all people: the Catholic Church. To tell the truth about the One, Catholic Church is not intolerance. Truth cannot be changed—whether you believe or not—facts cannot be done away with by denial." The audience, both clergy and laity, listened with the closest attention to the eloquent discourse of Father Yorke.

After mass, the Right Rev. Bishop expressed his thanks to all those who co-operated with him and with the pastor in completing the building of the new church.

In the evening, at half past seven, the Right Rev. Bishop preached. After the sermon, benediction of the Most Blessed Sacrament was given.

The Mission Indian also sends to the good Pasadena people its sincere congratulations. May St. Andrew's flourish and prosper! May God's richest blessings come down upon its members! May the new church be a center of devotion and a means of boundless graces for a zealous and worthy people!

So be it!

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Saddlery Fittings and Agricultural Implements.
BANNING, CAL.

BUY
HEMET FLOUR.
The Best Flour made in California.
We can refer to anyone who has used it. He will recommend it.

Flour was brought to the school by two gentlemen who experimented driving four horses. Here is the record: The load was hauled by four buggy horses; the road was missed once only; twenty two miles were made in ten hours; one hour was consumed in the effort of getting admittance into the school, during which time the Sisters and girls were locking every door and window, because they mistook the nice, polite gentleman for a hobo, two hours more were spent in unloading, unhitching and feeding; to bed at eleven, stiff and cold! Call again, kind friends!

Mr. Gustav Voss keeps a bee ranch near Mr. Sweeter's place. Gustav is an old resident of Banning. As a young man, he served [illegible] the campaign until its close. However in his older days, the former injury causes him much suffering. He worked nine years ago at St. Boniface's School and was received into the fold of the Church. Converts are mostly very faithful, and so is Gustav. His sincere faithfulness has gained for him universal esteem. A man with a back bone is bound to be respected; he is also an example to those who have forgotten their mother-Church. "He who has not the Church as his mother, cannot have God as his Father." (St. Cyprian.) "What doth it profit a man if he gain the whole world but suffer the loss of his soul." (Matth.)

George Daniel arrived at his home, Reed, Seneca Co., Ohio, on October 15th. He helped Mark Hanna to defeat the Democrats in Ohio, and at present he is hunting racoons, which have become very numerous in Reed during George's stay in California. Once he trapped a wild cat at our school. He forgot entirely what a curiosity a wild cat would have been in Ohio, so he killed the beast. The next wild animal he caught was a large, old coyote. He placed it carefully in a store box, put a good screen on the top ready for shipment East. The odor soon became such as to make George hold a revolver near near the coyote's head; a shot and the coyote quit barking and howling forever. George is a crack shot and an amateur photographer. His "kodiak" was damaged going East. George bought a new shot gun, a full blooded hunting dog and his kodak is repaired. He complains of the cold zephyrs of Ohio and he may return to the land of sunshine. Write again!

LETTER TO THE MISSION INDIAN.

An Indian Law Suit. — We do not pray for children that die before the age of seven. These children, when baptized, are saved through the merits of Jesus Christ; they are in Heaven!

SANTA ANITA, CAL., Nov. 27, 1899.

This letter is to the Mission Indian, to be printed. November 22, on Wednesday morning at 9 a. m. there was a general meeting among the Indians at Matajvalle village, Warner's Ranch, San Diego Co.

Mr. Jose Quevos and Antonio Quevos were living in one house for a long time. When Mr. Issidro Quevos died, he presented all and everything to Mr. Antonio Quevos, to work the land and take care of the old man and woman, and he always took good care of them.

And Antonio has lived there since he was a boy. He did not know his father, but he said: I know that Mr. Issidro has taken care of me as well as my father could. He was then asked this question by L. C. Lachapa from La Mesa Grande: "Was Issidro your father?"

Antonio answered: "Yes sir, because nobody was taking care of me except Issidro Quevos." Mr. Jose Quevos always had the land over at Volcano Mountains, Antonio was at Matajvalle. After Issidro died, everything was given to Antonio, but not before the Captain. But Mr. Marcelino Pasmade was present on that day, when Issidro gave his property. Antonio remained there, but he was not married during that time, but now he is married. When Antonio was plowing, Jose came down from Volcano Mountains and told him to stop plowing, and went to Judge Francisco Quelpa and testified that Antonio Quevos was plowing on his land and that he put the fence in the middle of the land, and for that Mr. Jose Quevos was not satisfied.

So they had the trial on November the 22. Wednesday morning, at 9 A. M. The writer: Francisco Siñoria; the interpreter: Solano C. B. Moat from Agua Caliente; deputypoliceman: Theophilo Helm; Lawyers: Santiago Washeña and Chipo Lachapa, both from Mesa Grande; Grand Jurors: Bernardo Segundo from San Ignacio, Gervacio Chutnicat from San Assidro Village, Mr. Francisco Nowelet from Agua Caliente, Dolores Siñoria from Volcano, Sirvanto C. B. Moat from S. Assidro, Francisco Alberas from Santa Anita, San Issidro Reservation. All and everything was completed by the Grand Jurors on Friday night at 8 o'clock. They found fault with Jose, that he had no right to come and stop Antonio when he was working on the land that belonged to him. But why did he put a fence in the middle of the land? Because half of it belonged to Antonio and half to Jose Quevos, but they never fenced that land till they were in trouble among themselves. And the Grand Jurors said for this reason they have to pay $20.00 each and they were well satisfied to pay that in two mouths from November 24, 1899 to January 24, 1900.

Jose Quevos says Elveria and Carmelita Linton have a piece of land where Antonio Quevos is, but what is the use for those girls to have land, because they will never work it. Miss E. M. Chilton is over at Volcano Mountains with Mrs J. M. Osuno, Miss Carmelita Linton is with her uncle Jose Quevos, at Volcano, but Mr. John Linton is a very poor boy, he has only two dogs and one cat, that is all he has.

Many people had been here at Matajvalle. Miss Carmelita Linton, Antonio Quevos, and Josefa R. Quevos had hard work by cooking. Carmelita Linton is smart, making tortillas about 15 inches. Everybody was passing a good time.

Gervasio Chutnicat and I went home very early in the morning. When we reached the Warner Store, Mr. Henry Wilson said: "Good morning, Francisco; is everything settled up good?" I told him: "Yes, Sir." And he said: "Go into the house!" And we went in. There we found Mr. Henry Geo. Wilson standing at the stove, cooking breakfast. And after a while Henry Geo. called out: "Francisco, tomaras café calieute para calentarse?" We got breakfast. Henry is always a very good friend to everybody.

Poor little girl Elena Chaparosa died. She was 5 years old. She was born at San Bernardino in the year 1895. And her request is to pray for her. There is an old man in Matajvalle, Jose Maria, 99 years of age. Pray for me.

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The Earthquake.

From the Scourge of Earthquakes,
O Lord, deliver us!

The week from December the 17th to December the 24th, was a week of storm and cold for Banning. Sunday afternoon, the wind was abating gradually, until the holy night, la noche buena, gave a kind of calm to every one. It was a rather warm night. The stars and after a while also the moon shone bright and clear on the pure blue firmament, changing the night almost to a day.

The midnight services at St. Boniface's School were held as usual. Music and song, rendered so well by the soft, melodious voices of the Indian children, cheered up every inmate of the school. The Rev. Father O'Dowd sung the highmass and gave a nice befitting exhortation to those attending the services. The writer directed the children's choir. Down stairs in the dining room a Christmas tree containing little gifts to the little ones was expected to make them happy. After services, the children were told to go to their beds, to have a quiet, peaceful sleep, and so everybody retired in happiness—the happiest Christmas night ever spent in the Banning school!

The calm of the night though was to be disturbed. At twenty two minutes past four, at which time every clock on the place was stopped, a severe earthquake shook up every inch of the earth's surface near the San Jacinto mouutains.

Perhaps an hour before the actual serious shock took place, the writer of these lines was awakened by his faithful dog Nat. The sagacious animal no doubt heard the subterranean thunder, more or less perceptible during an earthquake. So when an hour later the tremendous shock came, it was at once recognized what it would mean. The priests' house, a frame building, moved to and fro, and there was a crashing and squeaking as if everything was bound to be crushed to pieces. Our first thought was of the large brick building. Quickly—in less than a minute—dressing, we rushed over to the brick school house which was harboring that holy night seven sisters, fifty girls and about forty adult Indians, who having come to attend midnight services, slept in a large hall on the first floor. At the entrance on the north side, all the girls, carrying blankets and pillows on their arms, were just about to leave the building for safer quarters somewhere which they were unable to desigate exactly. "Stay where you are," was the command. They obeyed.

When the earthquake dominated, the whole building rocked like an object hanging in the air.

All the inmates were either on the first or on the second story, exept a few, and they were in a perfectly safe place. There was imminent danger in the third story and in the garret. In about a dozen places the ceiling came down with a tremendous crash. The worst happend to the high-altar in the chapel, where, as ornaments, candlesticks, statues, flowers etc. were placed upon. The statue of St. Joseph came down, being knocked to pieces; the same happened to the bookstand, to the candles etc. etc.; although the chalice, which was left on the altar from the first to the second mass, remained untouched. In front of the altar were strewn about on the floor candles, plastering and remains of whatsoever was broken and thrown off the high altar.

The most serious damage was done to the front of the school. The four walls stood the ordeal well, but the elevation in the center of the large building's front, was moved two inches, and bricks, casing and shingles from the gabel end fell down to the ground.

When all this took place, every one had risen from bed. One big girl, Esperance Brittain, at the first crash, knelt down in prayer, the others followed her example. All thought they were doomed to die. Another girl, a visitor to the school, cried out: "My sins are not forgiven; I will not be saved!" Also the Sisters were frightened. Their dormitory is exactly below the chapel, where the greatest crash came from. "Kneel down," said one of them, "we will be crushed to death." The two girls, Magdalena Leo and Ursula Muñolla, who were faithfully at their post in the kitchen, preparing Christmas breakfast for their fellow-pupils, ran out of the building and knelt down to pray in the open air. The motion of the earth's surface was so great as to throw a lamp from the altar a distance of ten feet, and even to spill the milk, standing on the basement's floor, one of the milk pans being almost emptied. How during these fearful two minutes no no one was hurt, not even scrached can only be attributed to the sincere prayer, which is always accepted by a merciful God.

When the respective directions had been given to the girls, we went at once, to see what the boys were doing in their large dormitory in the boys' school, which is a frame building. On entering their hall, every one was sleeping cosily and those whom we asked whether they noticed the earthquake, were astonished that any such a thing had happened. Also the good confrater, sleeping in the same building with the writer of these lines, said, he only noticed a slight "quake." Brick buildings are in danger during an earthquake, frame buildings are safe.

As the girls were all excited, orders were given to clear the debris in the chapel and sacristy. Then the second mass was celebrated as if nothing had happened and that Christmas morning, fervent prayers were poured out before the great and powerful Lord of heaven and earth.

At ten, solemn highmass was sung, many Indian visitors being present. At two P. M., the Christmas gifts were distributed to the happy children, and little as they were, they were the cause of sincere rejoicing. Benediction at three P. M. closed the religious services of the day.

During the distribution of presents, two dispatches arrived. One was of a good friend of the school, saying: "Six Indians killed at Soboba by earthquake. This town (San Jacinto) and Hemet in ruins." The other one ran thus: "To Adelina Lugo (a pupil at the school): Ten Indian men and women killed; We are all right. Severiano Torte."

The reports published the next day, Tuesday 26th, in the daily papers, confirmed the two dispatches. The Indians at Soboba were assembled in an adobe building, when by the earthquake the walls gave way and fell upon the people within. Some of those present escaped unhurt, six were killed and a dozen more injured. The killed and injured were old women and but a few men. Some were horribly mangled.

All the brick houses in San Jacinto and Hemet are more or less ruined. Damage about fifty thousand dollars, as in small cities buildings are not so costly.

There were no white people killed, but a few injured and many narrow escapes. When the first shocks were felt, the inhabitants ran out of the houses, and when the last shock, being the severest, came, no one was inside to be hurt.

The Taquish Mt., an extinct volcano, the many hot springs near San Jacinto, in the desert and the mountains, also the disorderly arrangement of rock in the mountains are sure indications of a volcanic condition of this part of Southern California. After the earthquake the artesian wells were giving an increased amount of water, and the papers state that geysers are now to be seen between Hemet and San Jacinto.

The excitement was the greatest in Hemet and San Jacinto. The trains brought hundreds of people from neigboring places, even from Los Angeles, to the afflicted district. To see a city made desolate by a earthquake is a sad curiosity.

The building of the Indian Agency is among those which were wrecked.

Adding to this calamity the railroad wreck at Pomona, on Christmas eve, where five persons were killed and twenty three others injured, we must say that Christmas 1899 brought sorrow to more than one home in Southern California.

This present life is not one of perfect happiness; there is so much misery, suffering, danger and sudden death. Man's true home and true happiness are in Heaven, and if he for the sake of the earthly pleasures misses his destiny and loses Heaven, he is certainly a great fool. Save your soul! Lord, have mercy on us!

INDIANS EVICTED IN MICHIGAN.

The following Indians have received notice from the sheriff to leave the land occupied by them: Margaret Chippo, Frank Mixinini, William Hamlin, Eugene Hamlin, Simon Shingobi, Joseph Paki, James Shawanasike, Peter Shawanasike, Moses Nangishkawa, Francis Shawananakwad, Anton Shawananakwad, Angeline Prombley, Moses Hamlin, Charles Massay, Paul Nangishkawa, Enos Gabino, Paul Wasson, Jane Wasson, Susan Gijigobi, Joseph Shabwassing, Louis Shabwassing.

The land was held by these Indians in common, though parceled out to each family. For years, it seems, they neglected to pay the taxes. A Mr. McGinn of Cheboygan has bought up the tax titles, and is now doing the evicting. This is hard on the Indians, but they must blame themselves. Had they paid their taxes, sent their children to Catholic schools, minded their missionary, instead of taking advice from irreligious men and saloonkeepers, they need not now leave the homes of their fathers. We hope that they will now seize the opportunity of keeping their children at the Catholic school while they have a chance.

(From the Anishinabe Enamiad.)

THE MISSION INDIAN.

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B. FLORIAN HAHN, C. P. P. S.

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BANNING, CAL., JANUARY 1, 1900.

Danger threatens everywhere. Fire—water—cyclones—and earthquakes endanger human life!

A great number of notices are crowded out this time. They will appear in the next number.

The death of the brave General Lawton is a calamity for the whole United States.

The Ven. Mother Katherine, O. B. S., has given the bond of $5500. for the Agua Caliente Indians.

Mr. Estndillo's house in San Jacinto is the only brick building that stood the the earthquake in San Jacinto. Still the chimneys collapsed.

For several days previous to the earthquake, there was an interior grumbling and rumbling in the San Jacinto mountains.

In Cahuilla Valley every one of the adobe houses was destroyed by earthquake. No one was injured. The frame houses were not damaged, but the statue in the chapel was hurled from the altar and broken.

1900 is the last year of the 19th century; 1901 will be the first year of the 20th century. 1900 is a jubilee year for the city of Rome, 1901 will be the jubilee for the entire world.

The Kelly-Fraser Hall at Banning was pretty well cracked by the earthquake. Dr. King had about 50 dollars worth of medicine destroyed. Everything was pretty well shaken up.

1812 was called "the year of earthquakes" (el año de los temblores). 1899 will have the same name; especially at San Jacinto and Hemet it will not soon be forgotten.

The article on the Carlisle spirit came unsolicited. A well salaried non-sectarian official is not authorized to vilify Catholics. He receives his pay from Catholic as well as non-Catholic taxpayers.

The Rev, Father Scanlan went to recite the prayers for the dead at the church in Soboba. The corpses of the six Indian women killed by the carthquake were lying coffin-less upon the floor. What a sight!

☞ To the kind friends, who remembered our school on Christmas, sincere, heartfelt thanks with the wish that the new year may be one of divine blessing and happiness to them!

The earthquake at San Juan Capistrano occurred December the 8th 1812. The church tower fell upon the church at the time when mass was celebrated, fifty persons being present. Forty Indians were crushed to death!

The story about the geysers near San Jacinto is not true. The center of the earthquake was the Taguish Mt. The county hospital at old San Jacinto is in ruins and the patients were removed to Riverside. Refugia, the basket maker which our readers will find on the picture of the supplement was killed by the earthquake.

The Holy Year has begun. The jubilee door of St. Peter's Church was opened by the Holy Father on Christmas Evening 1899. Three Cardinals performed the same ceremony at the three principal churches in Rome, viz. at St. Paul's, St. John's (Lateran) and Maria Maggiori. All those who visit these churches and receive with a contrite heart the Sacraments, doing other good works besides, will gain the jubilee indulgence. Next Christmas evening, the jubilee door will be closed and the jubilee for the whole Christian world will begin.

The Carlisle Spirit.

In one of its late issues, *The Indian Helper*, printed at Carlisle Indian school, calls the Rev. Editor of the *Mission Indian an unmitigated liar* for saying that *"the boys and girls that are "outing" for an eastern school do not get the money they earn. The moneg is kept for them at the school."*

Heretofore I considered the *Helper* to be a harmless, gossipy chatterbox. After this explosion of the long suppressed anti-Catholic emotions of its editor, I shall change my opinion.

Unmitigated liar comes with bad grace from an establishment which at government expense has been lying about the Catholic religion and her priests for years in a most virulent manner.

I know the Rev. Editor of the *Mission Indian* would lose a finger from his right hand rather than willfully tell a lie. Nor would any one but a Carlisle spitfire use such language towards a Catholic priest. The *Helper* editress knew Carlisle's Catholic pupils would read that paragraph. It was intended to make them feel ashamed of their religion. Where then is the gentlemanly or *lady*-breeding evinced in such utterance? The true animus of the Carlisle management is plainly shown by such occasional eruptions. The very name priest acts at Carlisle like a red rag before a mad bull.

Nor was there lie in what the *Mission Indian* so mildly expressed. At all events the editress needs a lesson in the right use of words. A liar is one who *habitually*, generally, usually, as a rule, says or writes what he *knows*, is *not* true for the purpose of deceiving. An *unmitigated liar* is one who habitually, knowingly, and above all *maliciously*, i. e. with the intention to do damage, says or writes what is not true about any person, place or matter.

Now, how in the name of common decency could the editress of *The Helper* apply those terms to the Rev. gentleman that publishes the *Mission Indian?* Either she does not know Carlisle's patent medicine, the English language, or she must be a thoroughly fanatical priest-hater like her employer Pratt.

Why every one of Carlisle's Catholic pupils did not rise to demand satisfaction or means to leave the bigoted school for their homes, can be explained only from the fact that no thoroughly Catholic boys or girls ever go to Carlisle, or that they dare not speak out for fear of moral or physical injury.

After Father Hahn's unnecessary explanation the outrage appears the more aggravating. It is safe to wager dollars to pennies that the Carlisle spitfire will not make amends, not even for the sake of the feeling of its Catholic pupils. Pratt is only too eager to make the Catholic faith odious to all that have the misfortune to be under his jurisdiction. More is the pity for the deluded children that have been inveigled into entering the hotbed of anti-Catholic bigotry.

If there was error in the *Mission Indian's* statement, (a lie it could not be called as far as Father Hahn is concerned), then are the Carlisle pupils to blame. Why does Pratt not teach them that lies are wicked, because sinful? Pratt must not be surprised if his pupils apply the lesson they learn from him against himself!

Anyhow, if it be not true that he retains their money, how is it that they have little or none when they return to their homes? Is it not true that by a system of fines of so many cents or dimes for each misdemeanor or pecadillo (among which is the great crime of having uttered a word in the language of their mothers), Pratt manages to relieve the pupils of that useless burden, their earnings?

"It's a lie", Pratt's stereotype reply, will not do here. Let him publish an itemized account of his pupils' earnings, and how much they took home with them. This is giving Pratt a smell of his own medicine. He will remember the silly proposition made to Father Ganss of Carlisle when that gentleman protested against the charge of Pratt that by far most of the saloons in Phildelphia belonged to Catholics.

Is it not true that the Indian young *men* (who should be assisting their parents) are encouraged at stated times, to select and court their partners of the opposite sex, and to treat them to ice cream etc. etc., in a word to ape the expensive fashions of the Whites, in spending money at Carlisle rather than saving it for future use? If all this is not true let Pratt blame himself if his pupils so faithfully follow in his footsteps regarding the eight commandment.

This will do for the present. Let the Rev. editor of the *Mission Indian* rest assured that *unmitigated liar* coming from Carlisle means quite the opposite with those that know this eastern humbug.

COLORADO.

Review of Current Events.

The talk of the day is the war in the Transvaal. The descendents of the Dutch colonists in South Africa, who are called Boers (pronounce boors), are fighting against the English and a great number of battles have been fought with considerable loss of blood and life.

There appears to be a movement going on for some time, to establish an African republic, similar to the United States of North America. For this reason, the Boers have many sympathizers in the other South African colonies, in France and in the United States.

The summary of this bloody war is: Battles were fought at Glencoe and Elandlaagte; the English gained the victories, but had then to retreat hastily, being almost surrounded by the Boers. The English troops united with General White's forces, and took up a fortified position in the town of Ladysmith. They are now surrounded by the Boers and a regular siege is carried on. Efforts to break through the Boer lines were of no avail. A very queer, we may say funny incident happened at one sortie. The mules, which were pulling the cannons and ammunition wagons of the English stampeded and running away, fled over to the Boers carrying cannons and ammunition to them.

Besides Ladysmith two other cities are besieged by the Boers, namely Kimberley and Makefing. To relieve these three beleaguered places and the armies shut up in them, General Buller with a fine army is marching on to the rescue. He did not succeed yet in relieving the bottled up garrisons. One of his generals, Gatacre, gained at first advantages; but was finally defeated by the Boers. General Methuen, a brave, fearless soldier checked the Boers in two big battles; but in the third battle he failed to accomplish his object, to cross the Modder River.

After these attempts, General Buller ordered a forward movement towards Ladysmith. In order to do so he has to cross the Tugela River. He lost his first battle, leaving ten cannons on the battle field and losing heavily. General Buller is the ablest of the English generals, a determined commander. It is almost incredible that all the English leaders permitted themselves to be entrapped be the sagacious Boer generals. The end is far off if the English are thus foiled in their military operations.

Two facts are clear: (1) The Boers must have many sympathizers in South Africa, which enables their great strategists to have a sufficient number of soldiers with the necessary apparatus. (2) The English army has to accomplish a work of which neither the civil nor the military authorities had a correct idea.

The war in the Philippines is nearly over. There is no army of insurgents any more. The United States control the situation. The Philippines are part of Uncle Sam's domain and whatever Congress may do, so much is sure that the United States will never give up some kind of controlling the islands. On this question all parties will agree. For Aguinaldo and his inglorious army of followers, we have nothing but contempt. He rebelled against the former lawful authority and ungratefully imprisoned the selfsacrificing men, the friars, who have raised a wild people to civilization (compare the article of Father McQuaid), and then rose in arms against the United States. Aguinaldo is a manifold traitor. If the history of the Philippines is impartially written it will be a chapter of outrages as bad as any, ever perpetrated in this world. It will be revolution—war—murder—loot—sacrileges!

France has cooled down after the Dreyfuss trial. The only excitement now are the anti-English demonstrations in reference to the war in South Africa. For a time it appeared as if the French government would recall its ambassador at the Papal court. The Holy Father, the Pope, has always been a true friend to the French *republic*, and the chamber of deputies did not pass the resp. measure. Attention

A Happy New Year

TO THE

Readers of the Mission Indian.

What lovely Infant can this be,
That in the little crib I see?
So sweetly on the straw it lies;
It must have come from Paradise.

Who is that Lady kneeling by,
And gazing on so tenderly?
Oh! that is Mary ever blest,
How full of joy her holy breast.

What man is that who seems to smile,
And looks so blissful all the while?
'Tis holy Joseph good and true;
The Infant makes him happy too.

What makes the crib so bright and clear?
What voices sing so sweetly here?
Ah! see behind the window pane,
The little angels looking in.

Who are those people kneeling down,
With crooked sticks and hands so brown?
The sheperds from the mountain top,
The little angels woke them up.

Hail, holy cave, tho' dark thou be,
The world is lighted up from thee.
Hail, Holy Babe! Creation stands,
And moves upon Thy little hands.

A Los Angeles Home in Winter.

(*Through the courtesy of Kingsley-Barnes and Neuner Co., Los Angeles.*)

SAN FERNANDO MISSION, Los Angeles Co., Cal. Photo-Engraving of Mausard Collier Co., Los Augeles, Cal.

The Mission San Fernando was founded in the year 1797 by Very Rev. Fr. Superior Lasuen, O. F. M. The mission existed until 1838, forty one years. During its existence 2839 persons were baptized. In 1819 the mission was at its height of prosperity. Governor Pio Pico secularized the San Fernando mission; he sold it for $14,000 and the obligation that the party who bought it was to provide the necessaries for the divine worship and give the Indians the use of their lands during their life time. The following priests were stationed at San Fernando: The Rev. Fathers (1) Dumetz, (2) F. X. Uría, (3) M. Lazaro, (4) J. M. Zalvidea, (5) J. A. Uría, (6) J. A. Uresti, (7) J. P. Nuez, (8) V. P. Oliva, (9) M. A. de Vitoria, (10) R. Ulibarri, (11) F. Gonzales de Ibarra, (12) P. Cabot and (13) B. Ordaz, the last one of the Franciscan missionaries; he left San Fernando in May 1847, and died in San Gabriel three years later (1850).

A MISSION INDIAN WOMAN AT WORK. Photo-Engraving of Mausard-Collier Co., Los Angeles.

is now paid to the strengthening of the French army and navy, in order to carry out the provisions of the Peace Conference.

Also the German emperor is anxious to comply with the decrees of the Peace Conference. For this reason, a great and powerful navy must be created.

From the other parts of the world, very little of interest can be chronicled. The North Pole air navigator Andre is no more. Russia is quiet. China has again persecuted the Christians and killed some missionaries. Japan is legislating against them. Spain and Portugal are unchangeable. Italy limps. The South American republics continue to furnish some sensations by their customary revolutions, but Mexico is quietly going on. For all these good and bad news we must be thankful; it might be worse.

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The Church in the Philippines.

(Concluded.)

Present Organization of the Church.

It is a well-known fact that of late years the Filipino, irrespective of condition or station in life, hated all things Spanish. It was quite natural, therefore, for the religious orders, distinctly and exclusively Spanish, to fall under the ban of displeasure, as did every institution of Spanish character. It was race hatred, pure and simple. The breach was made, and when it eventually widened into an open war between the two people, the deep rooted race antagonism on the part of the natives for the Spaniards overcame every consideration that the former might have had, even for the padres, for assiduous services in the past in their regard. Padre and layman were as one because they were Spanish, and they were alike made prisoners and alike subjected to the harshest and most indecent outrages. Let bigoted writers say what they may about the cause of the Filipino uprising against Spanish rule, but it is a downright falsehood to place the cause, or even one of the causes, at the door of the padre. The natives have been deluded, their simplicity and credulity played upon by Spanish Governmental officials and self-seeking political mestizos, half-breeds, who have been a curse to the Church in the islands and who, when their rascalities brought sufferings upon the people, pointed to the padre, and said: "See; he is rich; he is the cause." These rascals, who came to the Philippines to stay only for a time, and endeavored to make as much of it as the chances afforded, cajoled the people into believing this infamous falsehood. These officials would leave after a short stay and were succeeded by others probably of the same ilk. But the padre remained; and when, finally, the people cried out for very justice, he, being a Spaniard, and probably having been suspected of friendship towards the dishonest and tyrannical officials, had to bear the brunt of the natives' desire of vengeance.

It is human nature the world over, and the experience of the padres here bears out the statement made by the author in "Progress and Poverty," that it has always happened, since the time of Christ that humanity's truest benefactors have had returned to them nothing but ingratitude and humiliation. What have the Friars done for the Philippine Islands? Is it generally known, in the first place, that a Spanish Friar's mission to the Archipelago is a self-imposed expatriation lasting during life? Once in the islands he can never return to his native land, save only when two reputable physicians will testify that he is incapacitated by an infirmity of which there is no possible cure in those climes. Hence, the young Spanish Friar when he came to the Philippines went about his work as a man who sees only one country and one race, and in the midst thereof his work must be to the end. He studied the habits of the people, learned their tongue and taught his own. Everywhere we see evidences of his work—a Christanized and even pious people, churches and schools and a fairly educated people. We read of the Friars establishing the only leper hospital in the Philippines—they even furnished the means to construct the double bridges, called Puentos Ayala across the Pasig. The only insane asylum in the Philippines to-day is a foundation of the Church. And so, there you are—they've done nothing!

Religion has been a tremendous factor in Philippine life. Its control over the people has been recognized by Aguinaldo and his advisers, hence their efforts to make the war with the Spaniards take on a religious aspect. To consolidate and hold the people they told them that their efforts were pointed to a native hierarchy as well as a Philippine Nation. The time had come, declared they, when in the birth of Tagalon freedom there must be a Tagalon Church. They pointed out to the people that their padres so long held down, were able and ready to take the spiritual as they, their hoped for leaders, would take the political reins of government. This declaration is made in very plain words, in the last article of the manifesto issued not long ago by the Filipino Congress which assembled at Malolos. It says that "no Friar will hold any parish, cathedral, episcopate or diocesan preferment, and that all such preferments will be held by the native or naturalized Filipino clergy." What about the native clergy? What were they doing in the meantime? Going about their work, altogether oblivious of the fact, apparently, that they were made very interested parties in the demands of the Filipino Junta. They are working on in their usually quiet way, saying nothing of their position and expressing naught of their views. Those of them whom I have met have impressed me as being agreeable and sensible men, and very devoted to their people. Their churches are kept in splendid repair, even in these troublous times, whilst in the order and punctuality observed about the sacristies, especially in the handling of the vestments and preparing the same for daily services, the native sacristans have their superiors nowhere in the world.

Morals, Etc.

Certain letters from self-styled observers, painted in bigoted journals at home, would have it that things, morally, here had gone to the bow-wows. It is said that the natives are morally bad and semi-barbarians. This is to detract from the work accomplished in these islands. No people have ever been more traduced in having such things said of them. They are a moral people. Indeed, we Americans down here who have had opportunities to observe many of their habits of life, especially along the Pasig, and even on the other islands, must testify to their extremely modest behavior. Domestic ties among them are strong and sacred, because they are bound up in their religion. Some of our prurient Americans here have learned of the morality of these people, and the forwardness of their behavior has been resented in a way to make them blush for their boasted civilization and chivalry.

It is said that the clergy are not what they might be, and that certain things are winked at and tolerated. The morality of the people could easily answer for them. But it seems passing strange that during my stay in the Philippines I have not been able to obtain any more definite information from the few whom I heard talking anent this matter than the "I have heard," or, "away down in some one of the islands." But supposing that some few, amongst thousands of priests, far removed from authority, on small islands, in an enervating climate, with the weakness of flesh against them, fell victims—should the actions of these few be visited upon the entire Church in the Philippines? The other charge, that these things are tolerated by the ecclesiastical authorities, is false to the last degree. It was exploded in my presence by a Protestant, Hon. John Barrett, ex-United States Minister to Siam, and war correspondent in the Philippines during the American-Spanish war, who declared it his conviction—and he had made it his business to inform himself—that no case amenable to ecclesiastical authority would go unpunished if the matter were brought before the proper tribunal, as the people are too moral and the church has done too much in Christianizing and civilizing them to have visited upon her the transgressions of a few. The morality of the Filipinos stands out as a glorious thing in the Orient, and testifies amply indeed for the padre; and the magnificent churches in every corner, veritable bulwarks of the civilization that has come to the Philippines, are silent but eloquent witnesses of the work of the Catholic faith.

Hospitality of the Padres.

With all that has been written and said of the padres, it is strange that nothing has been remarked about the genuine and general hospitality to the stranger for which they are famed in these parts. It must be known that in the interior of the islands there are few or no hotels. If a man is prospecting, or simply touring the country, and should find himself overtaken by night in a town, and asks where lodgings may be had, he is directed to the padre's home. When he presents himself, stranger though he be, a welcome is accorded him. No questions are asked about race or religion. He is given all that the padre has for himself, and when the stranger prepares to depart, nothing is said of price or payment, and should anything be offered it is returned with the rejoinder that hospitality is neither bought nor sold. This is the common experience of many, some of whom I have met, who have had occasion to go into the interior; and yet, this universal hospitality to the stranger is lost sight of for the few uncommon things above spoken of.

Schools.

The education of children in the Philippines is as far advanced as the existing conditions of life would warrant. The preliminary schooling is on a base of public instruction. Prior to the war there was a Board of education with a Superintendent, the latter having full power to engage or dismiss teachers. The schools were designated Municipal School No. 1, 2, and so on, and were separate for the sexes. The children were taught all the branches of preparatory schooling, and it appears special stress laid upon reading and penmanship. The Filipinos, be it known, are excellent with the pen. Further than this, the ambitious scholar was sent afterwards to some one of the numerous schools or colleges for higher education in Old Manila. The school teachers included a few Spaniards, many mestizos (half-breeds), and likewise many Filipinos. Men or women taught according to sex of the pupils. They were the graduates of the normal schools conducted by the religious orders, and were well equipped for teaching all the branches of grammar school education. The salaries allowed the teachers were, and are now, for the schools at present conducted by the United States authorities, pretty much on the old line, twelve pesos per month for a first-class teacher, and ten and six respectively for second and third-class.

Charities, Etc.

The Spaniards are regarded, at least by the Anglo-Saxons, as very much out of it, so far as human progress goes; but the Church in the Philippines, though Spanish in all her lineaments, has arganized charities on the most practical and the most up-to-date methods. For instance, one of the best known institutions in Manila is what is popularly called the Archbishop's Bank. The good man does not own any of it, but is its presiding and guiding spirit. It is not exactly a bank, but a great, big pawn shop, and a mighty good one. It was designed to help the poor and all those who might find themselves temporarily in financial embarrassments. The Church founded the institution and controls it even to this day. It is a place where one may borrow money on anything of value, whether furniture, jewelry or wearing apparel. It was intended by its founders principally to offset usury. There are no small pawn brokers in the Philippines, there is no field for them, because at this bank money may be borrowed at the yearly rate of one per cent interest. One may present a watch, for instance, and the value of it, as appraised at the bank, will be given him. He is given as much for it as he could possibly receive on any sale. At the end of six months or a year he may redeem or rebuy his article at the same price, paying simply for the meantime the extraordinarily low rate of interest above quoted. Already has been mentioned, in a general way, what the Church has done in the founding of asylums for all classes of indigents. But the most unique of all these is the "Collegio del Ninos Tiples." It may be called a singing orphan asylum. It is only a few paces across a narrow street from the college into the Cathedral. The little fellows—half orphans, full orphans, and the boys of poor parents in general may be housed, fed and clothed in this institution, and receive a first-class vocal training provided they have anything of a voice and show an aptitude for music. They are trained into a chorus and are ever ready on Sundays and feast days and in the daily public recitation of the office in the Cathedral to raise their young voices in unison with the deep-toned voices of the Cathedral canons. This, it strikes me, is one of the most useful kinds of charity, useful alike to those who dispense and those who receive it. Much could be said in detail of the proficiency attained by the orphan singers in reading music at sight, but it is hardly necessary.

I only intended to give a very general idea of the condition of things in the Philippines relative to the Church and its work. To this end I omitted much ot detail that might be interesting to the reader. However, if the above account manifests to the minds of those at home that the Catholic Church in the Philippines is very much alive and that it can point to many and endurable monuments of its work, it will have served a good purpose.

In conclusion, from what I have seen of the people in the Philippines, and especially after learning the great moral sway enjoyed by the Church over them, and appreciating the fact that moral influence is always directed towards the upholding of authority, I give it as my candid opinion that the Filipinos are able to govern themselves in a civilized way. Should our country give them the chance, I think they will prove worthy of the confidence and that future records of the Orient will have something to say in favor of the Filipinos.

(Rev.) JOSEPH P. MCQUAIDE.

Manila, Philippine Islands, May 10, 1899.

A Corner in Smiles.

"Now, Johnny," said the teacher to a small pupil in the grammar class. "you may compare the word 'sick'." Johnny hesitated for a moment, then blurted out: "Sick, sicker, dead."

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The Mission Indian

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C. P. P. S.

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From the Pacific to Ohio.

On Oct. the 9th we paid a visit to the St. Joseph's Hospital, Kansas City. While there a woman was about to depart this life. It reminded us mortal beings of the truth: "Media vita morti sumus." In the midst of life we are surprised by death. The hospital is an old institution where many a sick person found comfort and assistance. One of the Fathers of the Most Precious Blood, Rev. Augustine Reichert, died in this hospital about ten years ago. Sister Virginia Joseph, the matron of the Banning Indian girls, was then in charge of the hospital.

Chicago on Lake Michigan is called the windy city. The population is almost as numerous as Greater New York.

Rensselear, Indiana.

Seventy three miles south of Chicago is located Rensselaer, the county seat of Jasper Co., Indiana. Near Rensselaer, at Collegeville, the Fathers of the Most Precious Blood have a college where one hundred and thirty boys and young men study the ordinary branches of a college course, including a commercial department. Near the college stands the old Indian Normal School for Indian boys. At this place four publications are printed: The Little Crusader, the Messenger, the Collegian and Der Botschafter.

The college is under the direction of Very Rev. B. Boebner, assisted by eleven professors. The Indian School is managed by Rev. Andrew Gietl, who understands well how to combine the quiet life of a priest with business tact and energy, besides finding time to write for the Messenger and Botschafter. The good Rev. Father is well deserving of co-operation, especially from his confratres.

A Great Country.

To go from the West to East will give the traveler an idea of the greatness of the United States. The West still has vast desert lands and innumerable mountains; much has been converted into fertile farms by irrigation, and more could be brought under cultivation, were water more plentiful.

Colorado, Nebraska and other states parallel to them may be considered states where the East and West meet. Irrigation by and by ceases, and farms producing all kinds of products greet the eye. The number of cities and towns increases, the farther east you go. A ride through Illinois and neighboring states is a perfect eye opener, as to the dense population living in the East. Rich farms and large cities with many factories indicate a people great both in number and in wealth.

An Old Friend and Excellent Teacher.

In Berlin, O., we paid a visit to our old friend, Leander Notheis. This visit cost him exactly two dollars for one copy of the Soldiers of the Cross. He paid it willingly. First he comes from our own native country—from the land of [illegible] great happiness of seeing two of his sons ascend the altar as priests of the Church. Mr. Notheis keeps the Mission Indian.

Prosperity.

To give a description of everything to be seen in Indiana and Ohio is not possible. The crops have been good. Farmers have plenty of produce to sell, but prices are low, except for live stock which commands a very high price. The factories are in operation, and for these reasons, prosperity is said to be right there. We are sorry to say the wave of prosperity has not struck us. After the A. P. A. administration of Cleveland, the Government of Mr. McKinley continued the policy which has cut down to insignificance the appropriation for our schools and which allows a federal official to insult, not only Catholic Indian missionaries, but also Catholicity in general. Besides, the strong combines of trusts, are sure to bring about a re-action in the future.

We must be thankful for what our God gives us, perhaps we all deserve a little chastisement.

At Lima, Ohio.

The first priest who mentioned our Rt. Rev. Bishop's name to us was Rev. Father Mooney at Lima, O. He remembered how the good Bishop gave an address to the students, at the seminary of the Sulpition Fathers, Baltimore. The St. Rose's congregation at Lima has more than six hundred families, an immense parochial school, and a fine pastoral residence.

Rev. Father Manning, whom we used to meet years ago, is the pastor. The Mission Indian's editor kept services for him one Sunday, in the church at Clyde, O. The ember days before Trinity Sunday were forgotten by the kind lady who served the meals on our arrival. Meat was served. We asked her: "Are you a Catholic?" She has never answered this question. Peter Salvadeo, the Indian boy who died last August was asked one day by a non-Catholic: "Why do you abstain from meat on Friday?" "Because," the bright boy replied, "on Friday our Lord died on the cross, and to honor him we do not eat meat on Fridays." He might also have added, that fasting and abstinence are of apostolical tradition, and that good Catholics will obey the commandment of the Church. The [illegible] process their faith.

At Washington, D. C.

On October the 26th, at 8 P. M. we arrived at the residence of Monsignor Joseph A. Stephan, Washington, D. C. We were most agreeably surprised to meet all the members of the papal delegation. Monsignor Stephan as prothonotary belongs to the papal household, thus the members of the delegation came to see him.

The papal legation at Washington consists of the Most Rev. Archbishop Martinelli, the Rt. Rev. Monsignor Sbarreti (archbishop-elect of Havana); Dr. Rooker, D. D. and Rev. P. Boniface. The legation is an ecclesiastical court. The members are especially learned in Canon Law; residing in the United States, and familiar with every phase of American life, they are well qualified to decide the cases submitted to them. Although little is known of their labors, be it sufficient to state that many cases have been acted upon and were satisfactorily settled, thus saving expensive appeals to the authorities in Rome. The members of the legation, foremost His Excellency Archbishop Martinelli, make the impression of dignified, learned, and humble ecclesiastical dignitaries. May their labors accrue to the growth of the Church, to the promotion of whatsoever is good for us and to God's honor!

The Agua Caliente Law Snit.

The same evening a telegram arrived at Monsignor Stephan's residence from Rev. Mother Katherine, O. B. S., stating that she was willing to give bonds for five thousand five hundred dollars in behalf of the Aqua Caliente Indians. As our readers know, the owners of Warner's Ranch have endeavored to acquire title to the entire tract of 40,000 acres in the ranch. They gained the law suit in the San Diego Superior Court. The Indian Rights Association then gave bonds for $6000.00, to have the case appealed to the Supreme Court of the United States. This bond has been exhausted and a new bond for 5,500.00 dollars was necessary. The Association was not willing to do this and asked the Bureau of Catholic Indian Missions to give the bond. Finally, through the efforts of the Rt. Rev. Monsignor Stephan, the urgent appeal of Rt. Rev. Bishop Montgomery in Los Angeles [illegible] the bond. Thus the case will go through the Supreme Court and no doubt a just decision will be given. Why the Government of the United States is expecting other parties to assist the Indians is something incomprehensible to other human beings. Perhaps the law is at fault.

(Agua Caliente is located in San Diego Co. The Indian village numbers about thirty families. The land of the Indians is fertile and protected by the surrounding hills. The hot springs are of great curative power and furnish the principal income of the Indians, hence the law suit. In addition to Agua Caliente, La Puerta Cruz, Metajvalle, San Jose, part of San Isidro and few more little Indian homes are involved in the same suit.)

Death of the Missionary Priest.

By request.

One cold and bright winter's night, when
The ground was spread with a sheet of white,
And the moon kissed with her silvery rays
The pure and beautiful crystal flakes,
Making them dazzle with a radience bright,
Giving to the night a majestic light.

A Missionary grayhaired, old and weary,
Alone across a prairie wandered,
To a mission he was hastening onward,
He had passed through forest dreary;
Over mountains rocky climbed;
And upon icy silent rivers walked.

Too weary to continue on his way;
He stopped to rest and pray,
While meditating and his rosary repeating;
He thought his life passing away;
That angels his requiem were chanting,
And to heaven his soul ascending.

He listened for a convent bell's pealing,
Its sweet music happiness would bring.
He heard angels in heaven singing;
And to rest his soul were calling,
His mission on earth was ended;
Life had fled; he was dead.

THE MISSION INDIAN.

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BANNING, CAL., JANUARY 15, 1900.

Peace within the heart; peace with our fellowmen; peace with God, are the necessary conditions for true happiness. Do you possess them?

Sunday, Jan. 21, will be celebrated the feast of the Holy family. On Feb. 2d is Candlemas day, on Feb. 11, the Sunday Septuagesima (seventy days before Easter).

There are no important news from the scene of war in Transvaal, when we go to press, Jan. 12. Let us all pray for peace. War is hell—is inhuman—is disgraceful! Peace on earth to men of good will!

The Secretary of the U. S. treasury, Mr. Gage, has appointed the National City Bank of New York as receiver of the taxes of Uncle Sam. This means a daily receipt of about one million of dollars. It seems to be a repetition of the "Bank of the United States", which was "fixed" by President Jackson.

The daily papers reported that the Holy Father signed a decree abolishing celibacy of the clergy in South America. They also stated that Cardinal G. M. Gotti was appointed by Pope Leo to be the next pope. Both reports are ridiculous and false, revealing the total mental eclipse of the yellow press.

The San Diego *Tribune* has these "hints to earthquake victims: "Stay in bed. You cannot stop the shake by running into the street barefooted and in your night clothes. Such doings only help the doctors. Next day don't say the shock lasted two minutes, whereas the real time was ten seconds. While the universe quakes, hang on tight and repeat these lines;

"No matter what they do or say,
The old world rolls in the same old way;
And he who would possess his soul
Must hold on tight and let her roll."

To this cheerful advice the *Colton Chronicle* adds: The Tribune has perhaps forgotten that those Indians near San Jacinto stayed in their beds and never got out alive.

"Remember Thou Keep Holy the Sabbath Day."

At Ramsey, New Jersey, the editor of the local paper and his wife have been expelled from the church because they were caught taking snap shots of their fancy chickens on Sunday.

The expulsion was probably deserved, for the pair undoubtedly set a very bad example to the chickens.

What a horrible thing it would be, for instance, if the hens of the flock—puffed up with vanity over 'having their pictures took"—had further desecrated the Sabbath by laying eggs.

The thought is too painful for contemplation. *Sacramento Bee.*

(The extremes about sanctifying the Sunday are a proof, that in all our actions we must be guided by sound principles. These principles must come from well authenticated sources. There must be a reason for everything. Holy Writ, the writings of the Fathers, the consenting opinions of *learned* men and above all the authority of a Church teaching and deciding are our guides. If we follow our own imaginations, we will arrive not only at contradicting but even ridiculous conclusions.)

During the excitement following the earthquake, it was stated that the ground upon which San Jacinto and Hemet are located has sunk two feet. It is not explained how this condition was ascertained. There was once a man who related that he had found the boundary of the earth. "One step more," he said, "and I would have stepped out into space—on nothing!"

Rev. Father Ganss of Carlisle advises the missionaries to smoke the pipe of peace with Capt. Pratt. How is this? Did not Pratt ignominiouly assault the missionaries for the past five years in the *Red Man*? Did he not conspire with the enemies of the Catholic schools in order to influence congress against our schools? Did he not in Los Angeles declare "I am coming here to fight!" Did he not say in Los Angeles "that the Church *hinders* the civilization of the Indians." And when we mildly protested against this, did he not definitely state "that in the parochial schools Catholic children are educated in a spirit *alien to the spirit of this country?*" (He should have said alien to the spirit of Pratt and Carlisle.) And when again a quiet answer was given, did he not hurl the names of unmitigated lie and unmitigated liar against us? (Even the last number of the *Red Man* is again proof of Pratt's bigotry). No. If Pratt wants to fight, he may have what he wants. But if he acts like a nice non-sectarian gentleman, we shall have have nothing more to say.

Father Lambert's Notes on Ingersoll. How They were Translated into Spanish.

"We see from the *Freeman's Journal* (Dec. 23rd) that a Protestant preacher down in old Mexico has played a trick on Rev. Father L. A. Lambert by publishing a Spanish translation of his famous "Notes on Ingersoll" without mentioning the fact that the author is a Catholic priest. The *Abogado Cristiano* (Methodist) recommends the book highly, but also withholds from its readers the fact that L. A. Lambert is a member of the Roman Catholic priesthood which it habitually treats as a confederacy of Anti-Christs.

Father Lambert says at the end of the article in which he publishes this information:

"As we do not wish to be mistaken for a Methodist elder in the highway to being made a bishop, we request the *Abogado Cristiano* to inform its readers that the notes on Ingersoll were written by one of those whom it designates as confederates of Anti-Christ. Should it fail to do so, we ask some of our Mexican Catholic contemporaries to see to it. We object being used by those propagators of heresy in Mexico."

(Why did not some Spanish Catholic writer translate them? Ed. Miss. Ind.)

Holy Mass.

When Moses, wearied by the ingratitude and inconstancy of the multitude around him, began to find his heart fail him in his long trials and journeying, he asked one thing of God: "Show me thy glory." The Lord answered, "I will show you all good. * * * Behold! there is a place with Me, and thou shalt stand upon the rock. And when my glory shall pass I will set thee in a hole of the rock and protect thee with my right hand till I pass. * * * Be ready in the morning, that thou may forthwith go up into the Mount." And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord. And when he passed before him he said; "Oh! the Lord! the Lord God, merciful and gracious, patient and of much compassion and true! who keepest mercy unto thousands, and takest away iniquity and wretchedness and sin, and no man of himself is innocent before thee, who renderest the iniquity of the fathers to the children and to the grandchildren unto the third and fourth generation. And Moses, making haste, bowed down unto the earth, and adored." (Exodus xxxiii and xxxiv).

Let us every day of our lives, if possible, be ready in the morning to go up unto the mount of sacrifice, where the the Lord Himself will show us "all good" and make us "stand upon the rock" and "set us in a hole of the rock."

He will come down in a cloud "veiled beneath the sacramental element," and all too soon "pass before us." Oh! too short presence and most precious moments when he, "the Lord God, merciful and gracious, patient and of much compassion and true," the Lord Jesus comes down with his hands and his heart full of blessings.

Let us then "make haste, bow down unto the earth, adore," and draw near to those hands and that heart. Speak out your soul's desire, give full utterance to your heart-cries. Jesus, Son of David, have mercy upon me, make me a new man, in thought, words and deed. There is near us who will not shut his ears or harden his heart to our need.

Great is the power of the Holy Name of Jesus. Frequently invoke this name, in trouble, in temptation — He will deliver you!

The *Revista Catholica* of Las Vegas, New Mexico, a weekly journal published in Spanish by the Jesuit Fathers who are very well acquainted with Mexico and her people, writes (Volume XXV, No. 51):

"How Mexico is Calummiated. A North-American who resides in Guadalajara, Mexico, writes among other things the following calumnies to the Los Angeles Sunday *Times:*

"American whiskey is bad enough but *tequila* (the liquor used here) is infinitely worse on account of the physical and moral degeneracy it causes among the distinguished families principally. A nation that follows such a horrible course shall be a nation of decadent men. It is singular that the Church never lifts its voice againts such state of affairs, and that the men who hold a high position in the same Church are interested in tequila factories."

Slowly. If there exists any nation that has no right to be scandalized or to feign being scandalized by the use and abuse of alcoholic drinks that nation is without the least doubt North America. And it is not only the lower class but even individuals of high social standing. What is said of the distinguished families of Mexico in which *tequila* would cause so much moral and physical damage leaves us dumfounded. It is the first time we heard of such a thing. Not a few worthless Mexicans will be impious, unjust, blasphemous; but *drunkards?* I think not.

The Catholics press of Mexico is continually crying out against drunkeness (among the lower classes), and the priests in the pulpit, and in the confessional are doing the same. Thanks be to God: the ministers of our altars are not dumb dogs. If they raise their voices proclaiming the truth about the *barquero* even to the high ones of the country, how could they do so if they would on the other hand countenance or promote it.

Besides it is the height of calumny to affirm without giving the least proof that men occupying high position in the Church are interested in tequila factories.

Just mention one single example!"

LETTER TO UNCLE TOM.

My Dear Uncle Tom:

The long looked for day has arrived. The tenderest emotion fills the hearts. Peace reigns in the breast and ill will is drowned in the joys of the day. Merry Christmas will be echoed throngh the busy streets, to lonely roads, the happy homes. Sadness will give way to mirth, for no matter what may be our temporal grief, be it as severe as can be imagined the truly religious soul will rejoice that on that day God sent his divine Son to be our consolation. The heart filled with worldliness may lament and may carry the lacrymose eye on this happy day, but the truly pious soul will be filled with the happiest consolation, when it dwells upon all that little Babe, whose birth we celebrate, has done for us.

Under the most deplorable circumstances he was born. If ever there was cause for grief, truly his holy mother could complain. No grief that could visit us was like unto hers. But only gladness filled her heart. And at the instant of his birth that gladness ascended to heaven and the thrones therein rejoice, and God sent His Angelic Messengers to announce the joyful event, and then the gladness spread throughout the world.

The most happy day for the human race had come when the work of its redemption was to begin. And when we study the World's History since then, we cannot but marvel, from a human view, of the astounding results which followed from that humble stable of Bethlehem. The human race is elevated, morals take a higher sphere. Right gradually supersides might. Intelligence governs the impulses. Virtue checks the passion. Therefore it is only fitting that the world should rejoice. Even the homes that have been visited with grief, should not prevent the rays of the joy to penetrate every nook and corner. On this day there is no room for grief. Our sorrows are incomparable to the Birth of our Divine Consoler. Let Peace reign. Let joy rule every heart. Dear Uncle, I guess my letter is getting longer. I better stop. Love to you and when you visit our school tell them, I send my love to your nephews and nieces, and more for you. From your devoted niece

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Diocesan News.

The Rt. Rev. Bishop blessed the new academy at Watsonville.

Midnight mass at the beginning of the year 1900 was a novel and befitting commencement of the jubilee year.

The Rev. Father McAuliffe is improving the surroundings of the Sacred Heart Church and pastoral residence as can be done only in California.

The altar boys choir at the Cathedral, Los Angeles, was a remarkable successful innovation at Christmas, contributing greatly to the impressive solemnities.

Miss Mary McDonald of Beaumont, who has been seriously sick since November, went to Ontario. The Mission Indian prays that the estimable lady may regain full health and vigor.

Mr. Jacob Schlachter, who came to California from Ohio, 18th of November, was seriously sick. He now mending at the Sisters' Hospital, San Diego.

The wave of prosperity has at last struck Southern California. Owing to the rains, never in the history of this Golden State was the outlook better for a prosperous year.

The Lazarist Fathers at St. Vincent's College, Los Angeles, assisted the Rev. Pastors in Los Angeles on Christmas and New Year and thus contributed greatly to the solemnities.

Mrs. Mary Pusey came up to Beaumont to assist Miss Mary McDonald in her sickness. The two ladies are relatives and friends. In romantic and historic Scotland were their homes.

Rev. Father E. Griffith of Anaheim is anxious to get new church. Make it large, Father, and substantial. A twenty thousand dollar church—not less! A good large congregation must have a good large church.

Redland's pastor was unwell during the Christmas holidays. He is now raising his modest residence, in order to improve the sanitary condition. Redland's church is too small for the increasing membership. Going ahead right along!

The affection of the parishioners of the Sacred Heart Church towards their former pastor, Very Rev. P. Hartnett, V. G., and their veneration and filial love towards their present rector, Rev. M. McAuliffe, are a cause of much edification. As a rule, the children of the Church are loyal to their pastors.

The fair held in Pasadena immediately after the dedication of St. Andrew's church, was very successful, considering especially the rather distracting time preceding the feast of Christmas. Any how, to conduct a parish, to build school and church, requires patience, tact, zealous labor and last but not least money!

The sad accident which befell the Redland's Flyer on Christmas eve, caused general sorrow. Especially for the victims of the disaster, great sympathy is expressed. Railroading is always fraught with dangers.

Mr. Fred. Riordan of Los Angeles has published a directory of this diocese. It is an altogether new and enterprising idea; and should meet with the success it deserves. As soon as a copy reaches us we will speak of it in detail.

The Tidings has raised its subscription price from $1.00 to $1.50. The Tidings is a newsy and useful weekly paper bringing the news of the diocese from Santa Cruz to San Diego. It should be kept in every Catholic family of this diocese.

A Mexican preacher declares that he will again return to the Church, he has deserted, if six questions are satifactorily answered. It does not say what these questions are, hence they cannot be answered just now. Our reporter thinks that the first question to be answered is doubtless the commandment "Thou shall not commit adultery." Impurity is a fruitful mother of unbelief and heresy!

Miquela Brittain of Agua Caliente works for Mrs. Verge in Los Angeles. Miguela's father was a white man; he is dead now. They relate that Miguela's mother was once arrested, because the police officers in Los Angeles suspected her of having stolen the little girl with blond hair. The captain of Agua Caliente was made to appear in order to identify mother and child. Miquela has grown up and is a virtuous young lady. Go on—continue—good and pure girls and women will go to Heaven!

Mrs. Lydia Marshal of Indio died on Dec. 13th at Los Angeles, where to she had gone in her last illness. She was a sister of Mrs. Buckley, who had died unexpectedly on Dec. 6. The death of this sister, whom she loved affectionately, hastened the early death of Mrs. Marshal. The deceased lady was kind, charitable, sincere. God alone knows, how many a poor or hungry man was given a meal at the Hotel Indio. Mrs. Marshal kept a first class hotel; she was an excellent manager; kind to her employees, reserved and lady-like. To the members of her esteemed family she was true and loving, and her demise is sorrowfnlly lamented by them. The funeral services were held at St. Joseph's church, Los Angeles. Interment took place on the new Catholic cemetery, Dec. 16. Eternal rest give unto her, oh Lord, and let perpetual light shine upon her!

BANNING NEWS NOTES.

Mr. Chas. Hamilton, the Notary Public of Banning, is at Riverside, doing expert work on the Grand Jury.

Banning has two stores of general Merchandise, two blacksmith shops, two shoemakers, two butchers but only one railroad.

The trains of the S. P. Co. have been on time and not on time, one day the overland was six hours late. Said a little tot: "Papa, I suppose, the train will soon be six hours ahead of time!"

Mr. Alexander Durward, the lumber dealer, has gone to Bisbee, Arizona. Mr. Durward had a great number of friends in Banning. His departure from San Gorgonio Pass is generally regretted.

The pruning of the large vineyard of the Banning Company was begun the first of January. Banning soil and climate are well adapted to the culture of grapes.

Dave Johnson, the engineer injured in the Pomona wreck, Dec. 24th, died. He used to live in Banning when the S. P. Co. ran a local train to San Gorgonio pass. He was on efficient employee, faithful and experienced. Something must have gone wrong that Christmas eve!

Hoot—hoot—goes the whistle of the Banning roller mill. The whistle is harmonious; it issues forth two tones at the same time, if we do not mistake, it is f sharp and c sharp. It is really charming.

A long time ago, way back in a dense forest, a narrow gauge railroad was running one train daily each way. The people used to say: "The narrow gauge is about a day late." We wish that if our trains must be late, make it exactly twenty four hours and go on.

Music loving and music knowing people are also found in Banning. There are fine pianists, players on the flute, the violin, and good singers. Music and song, well selected and well rendered, make life brighter and happier. *Freedom, freedom, blooms but in the realm of music, And the Beautiful doth bloom alone in song—in song!*

Owing to the Christmas earthquake, some chimneys had to be rebuilt in Banning. At the St. Boniface's Industrial School though expensive repairs are necessary. High brick houses ought not to be built in this part of the country. Frame houses are safe!

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What is Real Good.

"What is real good?"
I asked in a musing mood,
"Order," said the law court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer,
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer;
Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds a secret—
Kindness is the word."
—John Boyle O'Reilly.

A LETTER TO THE MISSION INDIAN.

Wrighton, Pa., Dec. 25, 1899.

Dear Father Hahn:

It is with willingness and pleasure that I make this information, but before I state anything else, I wish to express my utmost appreciation as well as my heartfelt gratitude for the inspiration of the truths inspired by the ever impressive and instructive little paper, The Mission Indian. It really inculcated within me all the necessities for my spiritual welfare and vanquish the difficulties that I come in contact with daily. Therefore I fully realize the fact that what is every where lacking is the spirit of Christianity actualized in the hearts of the individuals. Because without christianity we are not any better in morality than the most abject and degraded people existing. Father, this is the truth which impresses me very much, and makes me feel confident that we people must do and universally acknowledge our faith. I have often heard quoted that to be a good Catholic depends upon the situation and surrounding of one's state. But I think it must depend entirely upon the will of a person for we have a free will, and as far as we are checked by our own conscience and obey it we are allright. Of course we may have stong passions to do some evil thing now and then and which may seem almost irresistable but what is that amount to, if we only vanish it from our mind or as I say will not do it. I am glad that my health is just what I wish it to be, aud I am also glad to hear of that of my friends at St. Boniface's School, espescially for their progress in their work and everything else. May God some day or other award them the recompensation they deserve.

I will conclude by wishing you a very Merry Christmas and a Happy New Year. My love to all the pupils in general. Your most sincere friend

ANTONIO LUGO.

You may print this if there is a room in the paper for it.

(Do unto others as you wish others do to you. Be true and faithful to God. He who is not faithful and true to God, is much less true and faithful to his fellowmen. It depends on your surroundings to a great decree, whether you are good or not! Keep from bad company! Ed. Miss. Ind.)

Origin of the Potato.

Where the potato first came from seems to have been uncertain, although the weight of evidence points strongly to the fact that Amercia was its home. At the time of the discovery of this continent the cultivation of the potato was practiced in the temperate regions from Chili of New Granada. It seems, however, to have been unknown in Mexico, according to Humboldt, although it was known in Virginia or Carolina; for Thomas Herriot, one of the companions of Sir Walter Raleigh, brought to Ireland in 1585 or 1586 specimens of the tubers. There appears to be no evidence to show that the potato grew in the United States before the arrival of Europeans and as it was not native in Mexico, DeCandolle is of the opinion that some inhabitants of Virginia — perhaps English colonists — received tubers from Spanish or other travelers or traders during the ninety years which had elapsed since the discovery of America. The results of DeCandolle's investigation on the origin of this plant seem to show that it is wild in Chili, in a form which is seen in our cultivated plants, but that it is very doubtful whether its natural home extended to Peru and New Granada; that its cultivation was diffused from Chili to New Granada before the discovery of America; that it was introduced into that part of the United States now know as Virginia and North Carolina in the latter half of the sixteenth, and, finally, that it was imported into Europe between 1580 and 1585, first by the Spaniards, and afterwards by the English at the time of Raleigh's voyages to Virginia.

Our sweet potato is not a potato at all, but belongs to the Convolvulus family, or the family of which the morning glory is a familiar representative. Its generic name, Batatas, was corrupted into potato and to distinguish it from the common potato the adjective "sweet" was added. The original home of the sweet potato is uncertain, some botanists believing that it had its orgin in Asia, and other, in America. The probabilities are in favor of the latter continent.

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THE EAST AND THE WEST.

Rt. Rev J. A. Stephan.

The Rt. Rev. Monsignor Stephan, now in his seventy sixth year, with silvery hair, is still at his post in the Bureau of Catholic Indian Missions. Although age has made him feeble, he still stands erect and displays at times remarkable energy. It would be wrong to forget him in this description. For twenty years Monsignor Stephan has cared for the Catholic Indian Schools. He knows the Indians well, he loves them, lives for them, and cares for them. It was Monsignor Stephan who disterestedly appeared before statesman and prelate, religious and layman, advocating the cause of the Indians.

We wish to say here, that whenever a sum of money is paid to Monsignor Stephan, from whatsoever source, every cent goes to where it belongs—to the Indian schools. When Commissioner Morgan insinuated that the expenses of the Bureau were paid from the Government money, Monsignor Stephan at once brought forward the vouchers and receipts, kept on file, which proved the untruth of Morgan's suspicion, and not another word regarding this matter was uttered. Go to the Indians. Ask "who built the Catholic School?" They will say: "Father Stephan was here, and aided by Mother Katherine built it." In Indiana, Wisconsin, Michigan, New Mexico and the Indian Territory, Monsignor Stephan did grand work for the missionaries and the Indians. It was he who got the means to build the school at the old town San Diego, and he who established the Banning school. We say this, to ask our friends, old Indians and children, to pray for their benefactors.

On Saturday October 28th, Monsignor Stephan introduced us to His Eminence, Cardinal Gibbons. The Cardinal is a most kind, dignified, and at the same time condescending prelate, a model for the clergy. It is a pleasure to meet him, and we are proud to have enjoyed the privilege.

Washington, the capital of the United States, has a population of 280,000 souls, 100,000 of them belong to the Ethiopian race. It is situated on the Potomac River, forty miles from Baltimore one hundred twenty miles from Philadelphia and two hundred miles from New York. Washington has in its precincts all the buildings necessary for the officials who are acting as rulers and employees of the U. S. Government. The president of the United States resides there; his residence it called the White House. The Capitol, where the legislators of the country meet is on a prominent site. There are separate buildings for the different departments of the Goverment too numerous to mention. Washington is not a business city; the streets are fine and clean and the asphalt paving does not allow heavy freighting. It is perhaps the most beautiful city in the United States. There are sixteen Catholic churches in Washington.

About five miles north east the Catholic University is located. Near by the Fathers of the Holy Cross have one of their houses to enable their theologian course at the university same reason the Ma are building a large institution and the Franciscan Fathers have an immense monastery, with a church in the Byzantine style, all in the neighborhood of the University. The Catholic university has a future before it which promises beneficial results. The number of pupils at present is about 165, but it is increasing. Soon more of the religious houses will establish branch houses there, and in time it will be the center of Catholic learning, and a thorough university of every branch of science.

The Franciscan Fathers' monastery and church in Washington deserves special notice. The Fathers belong to the Province of Jerusalem. The members of this Province are the guardians of the holy places in Palestine. The branch house in the United States is erected in order to receive new members and to collect means for the care of the holy places. The preservation of these shrines costs sacrifices of life and money. Many a Franciscan friar was murdered, in defending the place where our Lord was born. The Superior of the Washington monastery, Rev. P. Godfrey, conceived the idea, of representing in the church the places of the holy land. An exact measure of them was taken in Palestine and a perfect imitation created in the church at Washington. The edifice is built in the Moorish style, and forms a perfect cross. You find there the altar of Mount Calvary, just as it is in Jerusalem. Nazareth, Bethlehem, the holy sepulchre with the altars, pictures, statues exactly as they are in the holy land. Nothing is omitted, even the benches where the Turkish guards are sitting to keep order and exact the tax, are represented, and everything is of the exact measure as it is in reality in the country sanctified by our Lord's presence. The church is so unique and awe-inspiring that we do not fear to exaggerate in declaring it the most remarkable and most beautiful church in the United States. Near the monastery is a small chapel containing an impressive figure of St. Francis of Assissi. The statue represents St. Francis in prayer and ecstasy on Mt. Avernas where he was privileged to receive the five stigmata from our Lord. St. Francis seems to be really there. The statue is a wonderful work of art.

EARTHQUAKE.

The statement of reporters that the Tauquitz Mountain is a defunct volcano is contradicted, but it is generally admitted that volcanic revolutions are a frequent occurrence in the San Jacinto monntains and that these disturbances center in the interior of the Tauquitz Mountain.

To give to our kind readers a good idea of this mountain we here reprint an article from the *Mission Indian*, Vol. III, No. I. Old Indians told the story as it is given by us. They pronounce the word distinctly "Taquish", whereas the official name is Tauquitz.

Taquish.

"The fact, that there is more or less superstition among the Indians cannot be denied. The huge rocks in the mountains, the shooting stars in the expanse of the firmament, thunder and lightning, the trees and the rippling waters, the mountains and the valleys are subjects of wonder and also superstition to our Indians. Old San Jacinto would be an exception, if he would be forgotten. Does he not rise high above the other fellows on his side? Is not his top bleak and rugged, and the ravines, that mark crooked lines on his sides, deep and majestic?

Still he holds no place in the superstitious imagination of the Indians. It is one of his neighbors, an isolated, lower peak, west (south?) of him, that has been the subject of awful tales for these many years. Upon this mountain peak, a little lower than the highest point of the San Jacinto mountains, rests a collection of big rocks, one of them particularly having the appearance of a house attracting attention. Here in this place, surrounded by pine trees, rocks and sand, the waters rushing down into the depth of the cañon, is the dwelling of a myterious being, whom the Indians call Taquish or Takoosh. This great being which partakes both of a divine and human nature, has a large prison inside the mountain, where the scalps of all those are exhibited, who happened to be abducted, killed and eaten up by the ghastly Taquish.

In fact, Taquish lives everywhere; on land and on water, upon the mountains and below the earth; thus the Indians say. Most of the time though, he is sitting upon the rock, which has the appearance of a house, of course, he will do so mostly during the night, when superstitious people will see the grass grow and hear the ghosts cry.

They say, that Taquish was many times seen by hunters. He is described as holding in his arms boys and girls, whom he (the cannibal) will gruesomely devour. In order to find human food, he will ramble about everywhere. Probably at night or if some one is alone in the house, he will take hold of the [illegible] among the Indians it is always a female), gathered up his courage and went in search of the man-killer. The brave Indian arrived at the mountain-top and found the dungeon of Taquish. He knocked at the door, but it was not opened. Finally the Indian forced an opening and on entering found many, many scalps, amongst them also the scalp of his sweetheart. It is further stated, that Taquish kills his victims, and then cooks them in a hole filled with water, which he heats up by means of hot stones. Taquish, they say, will live forever.

Thus runs the superstitious story. Now we know a good remedy, which will surely cure our Indians from superstition: 1) Learn your catechism;—2) have a good conscience;—3) sing finally "Tarra la boom de ay;—then the divine-human being, called Taquish. will disappear as does the snow before the rays of the sun."

In reference to the Tauquitz Mt. near Colton, (it is about 40 miles from Colton, 12 miles from San Jacinto, 20 miles from Banning and 100 miles from Los Angeles, in a straight line), we subjoin the following communication, sent to the *Los Angeles Herald:*

The Tauquitz Mountain.

To the Editor of the *Los Angeles Herald*: Your correspondent speaks of the Tauquitz, near Colton, as being an extinct volcano. As this seems to be the prevailing belief regarding it, I would like to state my reasons for thinking differently:

My wife and I climbed to the summit of Mt. Tauquitz in the summer of 1896 and were, of course, able to see in every direction from that point. We found no lava flows or any other evidence of volcanic action any more than is to be seen in the other mountain regions of Southern California which we have visited.

There are outcroppings of primitive granite all about the peak, from "Lily

Rock", a huge mass between 1,000 and 1,500 feet in height, and broad in proportion, down to masses two or three feet in diameter, some of them eroded into most curious castellated forms,but essentially similar to those in the San Bernardino mountains. We have been able to see Lily Rock on the side of Mt. Tauquitz from Pasadena on a clear day. Mt. Tauquitz is the peak that rises just south of San Jacinto peak, and almost contiguous as seen from this direction.

The summit is strewn similarly to San Jacinto and Grayback peaks, with large granite rocks, under one of which we crawled to escape from a summer shower. The east slope of the mountain is extremely precipitous; in fact, a cliff some 3,000 feet high, with Hemet valley at its feet, and which merges into a knife-blade ridge extending for miles to the east and separating Hemet valley from the Colorado desert to the north. This granite ridge may have given origin to the volcanic theory, together with the mysterious sounds that issue from that vicinity.

We heard these rumblings several times while encamped at Strawberry Valley, and always in the direction of Mt. Tauquitz, though we were told that when one was in Tauquitz valley further north they seemed to come from the desert. The sounds were accompanied by a jar which we felt distinctly, though we were in a tent. It was decidedly uncanny.

There can be no doubt that there is a center of subterranean disturbance somewhere in the neighborhood, and we speculated at the time as to the possibility of a violent cataclysm occurring in the future.

Very truly,
GEORGE F. LEAVINS.

"We pray thee, Tauquitz, whoever you are, keep thou the peace."

County Superintendent Hyatt writes as follows to the San Jacinto Register:

"I was at Sacramento, in the great halls of the State capitol, attending the State Teachers' Association. While there I made the acquaintance of Dr. H. W. Fairbanks, a practical field geologist of note. He is considered to know more of the geology of the Pacific Coast than any other man. He has explored the whole State over, and although none of us have seen much of him or know what he was about, he has tramped all over and through and among our own mountains and valleys right here.

"In talking with him about geology, of course the San Jacinto earthquake came up at once. He was much interested, and I took some pains to draw out of him his idea as to the cause of it. Said he:

"Do you remember noticing in the hills northeast of the town of San Jacinto, back in the neighborhood of the Indian village, a very steep bluff or cliff running along for some miles? It is bare of vegetation and can be seen even from the town. It is a most interesting thing geologically, for it is a great fault that has been made in recent times. At that point the strata have broken under pressure and have slipped past each other, one side up, the other down; and the bare cliff is the scrap, the freshly exposed edge, of the uplifted side of the fault. I do not know of so striking and so recent example of a great fault anywhere.

"Now, these vast, broken edges that are fitted together are probably straining and grinding and rubbing together yet under the tremendous contracting force of the earth's crust; and the terrific friction of many miles of solid rock wall sliding against its opposite wall engenders a trembling, a vibration, a rub-a-dub motion, that spreads for miles in every direction. This motion is what we call earthquake. It may be violent or a mere tremor, according to the strain that is exerted at the fault. I think it altogether likely that the San Jacinto earthquake resulted from friction along the line of that fault. They may never be so violent again."

The Murietta correspondent of the Perris New Era writes that paper as follows:

"About two-thirds of the houses in this vicinity have been slightly damaged. It moved the Linda Rosa Hotel, that is three miles south of us, about eight inches; the house was put up in boom times and is a beautiful building, about the size of the Bordwell in Riverside, so you can judge of the power; again, it moved a car from the platform of the station down to the crossing about fifty feet below, the car was loaded with hay and weighed about twenty-five tons car and all. The bell on the locomotive at Temecula was rung with much violence. About two and a half miles from here an adobe house belonging to Mr. Gonzales was completely ruined. The house was finely furnished, but everything has been abandoned; at present they sleep in their barn. The milk house was adobe and the front end fell out.

On the Pauma ranch twelve miles southeast of here it ruined the dwelling house of the superintendent of the ranch, by demolishing the foundation. It seems as if the brick and adobe buildings got the worst of it, as they rest so firmly on the ground. Six miles east of here it threw a bell out of the belfrey of the Alamos school house, and most all the plaster was shaken off. Our country is pretty thin this way, you know, we have the hottest spring in California—the Murrietta hot spring are 165 degrees Fr. The big quake made them flow four inches higher and opened a fresh cold water spring right besides the hot spings.

The loss occasioned by the earthquake on Chrismas, at San Jacinto and Hemet is about 60,000 dollars. The damaged buildings are being rebuilt.

The Indians at Soboba fared the worst, six members of their tribe were killed and a few more injured.

In Cahuilla, all the adobe houses were ruined, the statue in the Church was thrown off the altar and broken, but no one injured.

The chapel at San Issidro was slightly injured. The Government's day School at Agua Caliente was slightly damaged.

The St. Boniface's School suffered serious damage in the third story. There have been slighter earthquake shocks ever since, the two severest happened on Sunday, Dec. the 31, 1899.

It is related that a gentleman in Hemet rose up in bed when the earthquake shook the house. Almost at the same moment the plastering fell down from the ceiling and landed exactly on the pillow where his head had been resting a second before!

When the earthquake on Sunday morning Dec. 31st took place, the whole number of girls with the Sisters left the school house, some caught cold and some got splinters in their feet. For the following days, the girls would watch the hours, and rise from bed at the earthquake morning hour. It took two weeks' time, to quiet the nerves. No one desires a repetition of the earthquake on Christmas.

The Chinaman who peddles vegetables in Banning and vicinity was at the time of the earthquake traveling on his wagon through the canyon. The temblor loosened a large rock on the hill side which rolling down, crashed into one of the wheels of the wagon. The wheel broke and China John did on *that day* not sell any vegetables. He did not know the cause of the accident, but found out afterwards. Anyhow what is the matter with the Chinese people? Do they not know yet of the feast of Christmas? Who is going to peddle on Christmas? Religiously the Chinese are worse than the Indians!

The Rev. Fr. Scanlan of San Francisco was at San Jacinto on Christmas. He was staying at the residence of Mr. Estudillo. When the shock came all run out of the house. The Rev. Father visited at once the dead and injured Indians. He held sevices at 10 A. M. Then he assisted the Indians to bury their dead. The Indian Agent furnished the coffins. The following night most of the San Jacinto and Hemet people did not go to sleep. The dust raised by the earthquake made it appear as if Taquish was smoking and spitting fire. Happily no further serious shock occurred, although interior of the earth is in an unsettled state, there being some rumbling and temblores chiquitos every day.

At the beginning of the earthquake, there is first a deep report, as if some explosion was taking place. Then follows a shaking and and quaking. The feeling caused by it is undoubtedly unpleasant. The first thought is to run; but time seems to be so short as to make you think "better stay until it is over." In the mean time you are in the hand of God. Not even a hair will fall from your head without His knowledge. Our time—our existence—our well being or fatal misfortune are in the Hand of God.

A Recent Account.

Riverside, Jan. 19.–Weird stories relative to the earthquake center in the Tauquitz mountains 45 miles south of this city continue to come to hand. The latest is that heavy volumns of smoke and steam are issuing from between large boulders in the basin of Mount Taquish. Since the big shake on Dec. 25 the whole mountain has been in a state of quiver, and night and day rocking is continually felt.

The tremor is so great at times in Strawberry valley that liquids are thown out of vessels and articles are thrown from tables. From the continual shake, it is believed an outbreak is imminent, and that before long an active volcano will be in operation in the range.

(*Los Angeles Herald.*)

After a careful comparison of all the statements made we are inclined to believe that the Christmas earthquake was a regular temblor. It was exceptionally severe. A similar shock may not occur anymore for a long time.

There is no climate, no location on earth, were we may be perfectly secure against calamity. In the north, there is ice and snow and the bitter cold; in the south, the unbearable heat; in the eastern part of the United States, the people are threatened by thunderstorms and cyclones, on the ocean and on land dangers await us when we think to enjoy a pleasure trip; in the west, there are earthquakes. Unexpectly the earth trembles. Does not God send all these things to teach us His Great Almighty Power? Fear Him and serve Him!

THE MISSION INDIAN.

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BANNING, CAL., FEBRUARY 1, 1900.

On Candlemas day, Febr. 2, the candles used for divine services, are blessed.

A letter from Very Rev. J. Adam reached us too late for publication in this issue.

To our kind readers we would say: "Read a good Catholic paper." Perhaps some one will answer and tell the Catholic editors: "Publish a good Catholic paper."

A pupil in one of the Los Angeles schools was asked by his teacher about the fourth commandment of God. The little fellow answered, "Parents, obey your children!"

Why do you go to church? You go there to pray to God, to hear a sermon and to make a good resolution for the future. Good church music may also elevate you. If you go to Church for any other purpose you make a mistake.

Less fraternal societies, and more disinterested, broadminded, all-compraising charity would just be the thing. The nineteenth century has created more societies and special trusts than are healthful for mankind. Let us hope that the 20th century will do away with 99 pct. of them.

Do not trouble yourself too much about earthquakes. Thunderstorms and cyclones are worse. Also war is worse. Try hard *not* to get there where the earthquakes come from. Be good and stainless—and happy.

In this age of selfishness and pride, work out your own salvation. Do not trouble yourself what the other fellow is doing. Save your own soul. Many are called, but few are chosen.—All are called, but the greater part refuses to obey the calling.

God's way to heaven is by way of His Church. There are those who persist in "climbing some other way." The regularly appointed way is always the easiest. Buying a ticket and riding in a comfortable train is far easier than trying to steal your way on a brake beam.

Los Angeles Independent.

Church music judiciously selected and well rendered is heavenly. If our choirs would take the trouble of applying their talents to genuine classical church music, they would do a service to God and edify the church-goers. The same mistake which is made in selecting good reading is also made in selecting and judging church music. Let no one pass judgement who has not made a thorough study of the old Masters.

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Diocesan News.

Among recent deaths in the United States are: Rt. Rev. J. Rademacher, Bishop of Fort Wayne; Rev. S. Malone of Brooklyn; Rev. Dr. McGlynn and Brother Aloysius, Superior of the Alexian Brothers in the U. S. R. I. P.

For the generous hospitality shown to us by Mrs. and Mr. D. Mulvihill and their esteemed family we express our sincere gratitude. Mr. Mulvihill lives on a beautiful orange grove near Redlands, in San Timoteo Pass. A good and happy family on a spot blessed with a salubrious, semi-tropical climate.

The Rev. Father O' Dowd has gone to Laredo Texas. During his seven months' stay in Banning the Rev. Father assisted us especially in keeping services for the Indians in the missions. Priests in Texas have a hard life. May his labors be successful and may God reward him for his good works in Banning.

The Rev. Father Raphael, rector of St. Anthony's church, S. Franc., is one of those enthusiastic church-musicians, who live and die for the grand, inspired, angelic, ecclesiastical music. Zelus domus tuae comedit me. Hear his children's choir, hear his choir of adults—go and do thou likewise!

The first duty of a church-choir consists in singing the responses correctly. It is really a mistake to make a tararaboom-de-aye show with Mozart's twelfth and Lambilotte's 199th mass, not being able on the other hand to answer properly the liturgical part.

There are 15,000 pupils in the Los Angeles public schools. Five thousand children of school age stay at home, because their parents object to compulsory vaccination. About eight hundred pupils frequent the parochial schools.

The almond trees in Banning are blooming. January the 15th the first blossoms appeared. Pruning and plowing is going on everywhere. It is not winter at all.

The exhibition of wild animals in the large stores of Los Angeles saves the city of the Angels the expense of maintaining a zoological garden.

A young gentleman lately told us: "Father, in my opinion the priests are not in touch with the common people. They are only with and for the rich." We answered: "I do not know how far this may be the case. Anyhow I am working for the Indians. Am I with or for the rich?" No answer followed. This talk about the clergy not being in touch with the common people is sophism. The question is not whether the clergy is in touch with the people or not. The question is whether we will be happy or unhappy in eternity. And whether clergy or lay people, there is an eternal hell for both, if they rebel against God. "And these shall go into everlasting punishment, but the just into life everlasting." (Math. XXV, 46.)

BANNING NEWS NOTES.

Read about the earthquake. Remember the statements are no articles of faith!

The weather this winter—excepting the earthquakes and some "easterners" was heavenly at Banning. No rose though without a thorn.

Mrs. and Mr. Day Reasons have begun to keep house. It was time to do so after the honey-moon.

The Banning boys and the team of St. Boniface's played a very good game Jan. 14th. The Banning boys gained by a small margin.

Going to the desert for herding cattle? Almost incredible. But true. Joe Toutain is going there to take care of Mr. Barker's herd of cattle.

Mr. Ritchie, the assistant blacksmith of Mr. Holcomb, had a fine Christmas vacation. Now his two arms are stronger and the heavy sledge goes down upon the anvil with a dexterity and force as is only possible for an expert in the art of blacksmithing.

The high school publishes a monthly paper, called the "Banning Paper." (Also the Mission Indian is a Banning paper, with a small p). The intention of the Paper is to promote the cause of the high school. It is neat and creditable.

The married men played ball against the unmarried men and they lost the game. Of course, young people can run faster than the older ones. It was a real treat to see the cheerful combat. It was a credit to all participants and a credit to the Banning population in general.

Riding on a brake beam? No. He was riding on the baggage car's platform. And he was an Aethiopian hobo. Mr. Hugh Carpenter took him off; gave him two square meals and free night quarters. Then he brought him to Riverside, where he (the hobo namely) is located in a hermit's cell. Mr. Carpenter keeps the Banning coast clear of tramps and hoboes. And Riverside needs crushed rock for roads anyhow.

A LETTER TO THE MISSION INDIAN.

Santa Anita, Cal., Jan. 22, 1900.

This letter is to Rev. B. Florian Hahn and to all the Sisters, to tell them of the death of Stephen Chaparosa, who died on Wednesday morning January 17, 1900, aged 14.

Before dying Stephen said to Maria Chutnicat, the lady of good heart, who was taking care of him: "Tell my father and mother to come and see me, before I will go home; his father and mother came close to him; and then Stephen Chaparosa said to his father: "I want to say to you and to my mother that I want you, all to stay, as you all have been; don't be sorry for me; you cannot help it; it is not only that I am going to die, but so many have died, and what shall we do father, when Almighty God calls any one; he may die surely, and so it is with me." And his father and mother began to cry and Stephen said: "Don't cry for me, cry but for yourselves, as our Lord said." And when he was dying he said: "A Dios!" He raised his hands and died.

Francisco Alberas.

LITERATURE.

THE FRANCISCANS IN ARIZONA. By Rev. Zephyrine Engelhardt, O. F. M., author of *The Franciscans in California*. With a map and numerous illustrations. Printed and published at the Holy Childhood Indian School, Harbor Springs, Michigan.

The Rev. Father Zephyrine, who as the title says, published the valuable book "The Franciscans in California," has published the above quoted new book. The publication of this new historical treasure shows at once the indefatigable zeal and persevering labor of the good Franciscan Father Zephyrine, who years ago, lived in California and came thus to see himself whatever is still remaining of the missionary labors, and successful christianization of California and Arizona.

There are too few of such books. It seems in our haste for news and sensational papers, we are losing interest in that which is of better use and of more genuine educational value — history, the true, unadulterated history. It was in the years between 1850 and 1860, that the attention of Dr. J. Janssen, the eminent historian, was called to the fact, that up to that time no complete unbiassed history of the Reformation was written. The learned teacher of Dr. Janssen awakened by this statement in the heart of his scholar the same sentiment. Dr. Janssen went to work. He searched in every archive, Catholic and Protestant. He read nearly every available work. In his "*History of the German People*" he quotes the names of more than a thousand authors, from whom he took his notes. His work appeared. There are eight large volumes and two supplements, the labor of thirty years of incessant labor. The historical value of this work is so great that no one, who wants to know the history of the Reformation in its entirety can do without it. History is a great teacher.

We wish therefore there were more historical works of the Church in the United States. *The Franciscans in California—The Franciscans in Arizona*—and last but not least the book of Archbishop Salpointe "*The Soldiers of the Cross*" are three books which ought to be in every library. If you do not have them you will miss them, the historical value alone is worth the money.

Many times we read in the papers that Catholic books are dear. But nobody considers the labor and pecuniary risk incurred by Catholic publishers. Nobody considers the fact that a good book is a good friend, and that books of a similar character, historical pamphlets etc., published by non-Catholic authors, are not only not cheaper but even dearer. Moreover how much money is not spent for other less useful things? Here are offered to you three historical works; they contain exclusively good, solid matter, no advertisements and no waste basket compilation; books which are gems in your library. Besides the proceeds go for a good charitable purpose—should you fail to secure them?

The price of "Soldiers of the Cross" is two dollars a copy. When more than one copy is taken $1.50—postage prepaid by the publisher, the writer of these lines. "The Franciscans in California" cost you $1.75, postage prepaid by the Holy Childhood Indian School, Harbor Springs Mich., from which place it can be ordered. The price of *The Franciscans in Arizona* is not given. Order these books. Place them on the shelf of your library or upon the parlor table.

Another work, for the diocese of Monterey and Los Angeles, is the *Diocesan Directory and Gazeteer*, published by Fred. Reardon of Los Angeles. This directory contains a short historical sketch of the diocese by Rev. Father Caballeria, and a list of the clergy and laity, interspersed with beautiful half tone engravings of the churches, schools, missions and priests of the diocese. The book manifests a great deal of labor and expense. It is of statistical worth and we are sure it will find a ready sale. We congratulate the enterprising young gentleman, Mr. Fred. Reardon, to his creditable literary undertaking and wish him the success which the book truly deserves. (Price $1.25.)

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IN THE REALM OF MUSIC.

The clerk in the music store was dozing in his chair waiting for customers, when he heard a faint consonance of musical tones, says the Detroit Free Press. He could distinguish nothing at first, but presently shapes came out of the sounds, and these shapes were words.

"You are only a quadruped," remarked the organ to the piano.

"Get a stop on yourself, will you?" said the piano. "You are always blowing."

"You are too close kin to be quarreling," ventured the music-box.

"We'll wind you up in about a minute," grumbled the organ.

"It takes a crank to do that," whistled the flute.

"Aw, you are full of holes," blared the cornet.

"Well, it isn't the brazed thing you are," squealed the piccolo. in defense of its kind.

"That beats me," rattled the drum, as it joined in the fray.

"Two heads are better than one, if both are sheepheads," twanged the guitar.

"Go string yourself," bellowed the bassdrum.

"Suppose you soak your head," suggested the accordion, coming to the rescue of the guitar.

"Rats!" screamed the trombone, "you are full of wind."

"Here. It's time for you to slide out," squealed the violin, reaching for the trombone.

"Hold up," thrummed the harp.

"You think you are very smart because you have a bow, don't you?"

"My opinion of you," rasped the violin, turning fiercely on the harp, "is that you are only a sort of a lyre anyhow," and with this Wagnerian outburst, such a wild discordance arose that the clerk fell out of his chair, lit on the cat, asleep in the sun, and raised so much fuss that a policeman came in to see who was taking a music lesson at that hour.

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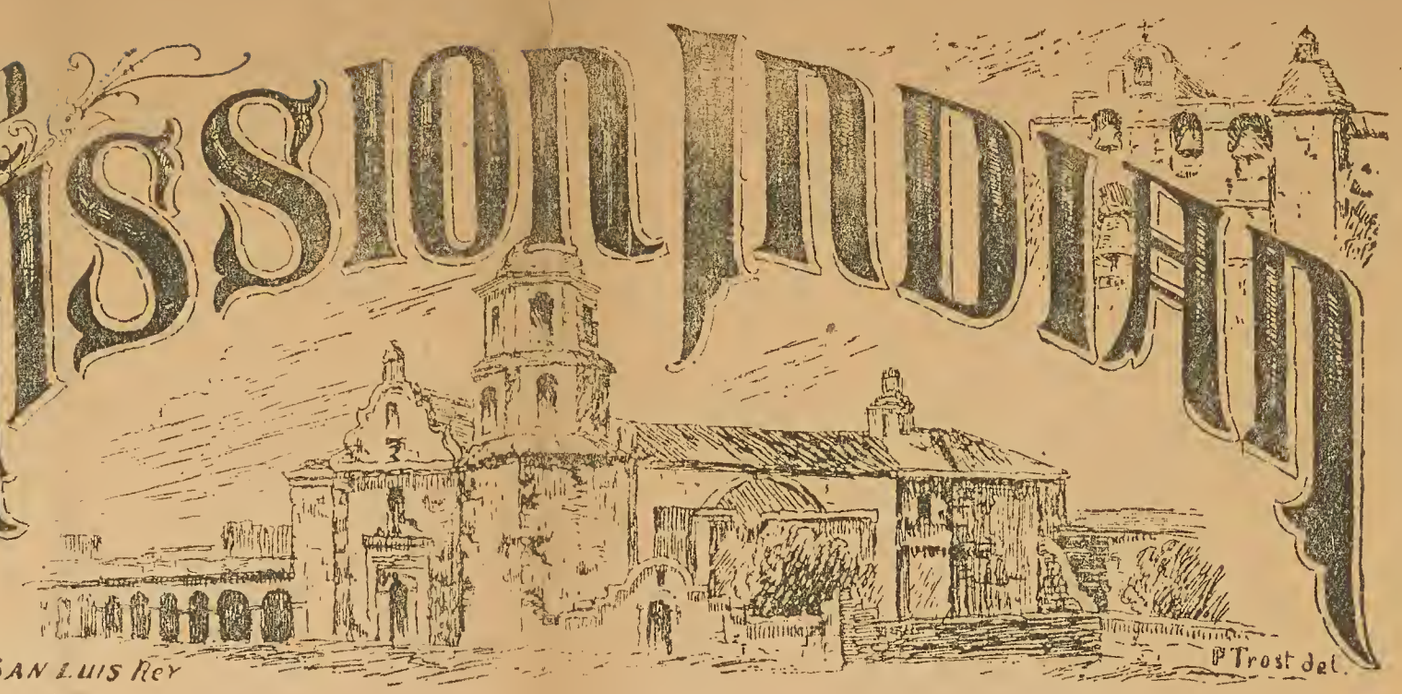

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Relics of the Moors.

The Moors, when they were driven out of Spain, left behind them, as if for some stealthy purpose, many of their secrets. Wherever you walk in the south of Spain you will come upon mosques, palaces, towers, gateways, which they built to perpetuate themselves in a strange land, and you will find in ruined fragments upon hills and windowless white houses under palm trees both actual remains and persistent followings of their cool, secluded way of building, meant for even fiercer skies and an even more reticent indoor life. Often, as in the Giralda by the side of the Gothic cathedral at Seville and in the mosque into which a Christian church has been built at Cordova, you can see at one glance the conflict or the contrast of two religions, of two theories of the universe. The mosque has no solemnity, no mystery; it is a place of closed in silence, shut in even from the sky, in a paradise of abstract art. One thinks of the plumage of tropical birds, the waving of

so brilliant was ever imagined by a Gothic carver, so full of light, so airy, so serpentine in swiftness. A mosque, it seems as one walks among its pillars, is not a church at all, but rather a city, the arcades and alcoves of a city of fiery people, in whom strength runs all delicacy. The Arabs did not build high, they build wide: and they sent their imagination out like arrows, hither and thither, in a flight at once random and mathematical. How singular a contrast is there not with Gothic building, whose broad base is set for a steady heavenly ascension, yet those caprices, in every entertainment to which line lends itself, are all so material, and of the earth! And the architecture of the mosque is after all a more immaterial worship of the idea of God than any Christian architecture. Here there is invention of pattern, into which no natural object is ever allowed to intrude, the true art's sake, pure idea, mathematics, invention in the abstract, for it is the word of an imagination intoxicated with itself, finding beginning and end in its own formally beautiful working out without relation to nature or humanity.

Not Accepted by Christianity.

Christianity has never accepted this idea, indeed could not; it has always distrusted pure beauty, when that beauty has not been visibly chained to a moral. Hence it has built its Bibles in stone, the gothic cathedrals. But Islam, for which God has never put on humanity, worships an immaterial God. That at all events, is one of the secrets of the Moors.

And they have left other secrets. You cannot walk through a little town in the south of Spain without hearing of strange sound, between crying and chanting, which wanders out to you from behind barred windows and from among the tinklings bells of the mules. The Malaguena, they call this kind of singing; but it has no more to do with Malaga than the mosque at Cordova has to do with the soil on which it stands. It is as eastern as the music of tomtoms and gongs, and, like eastern music it is music before rhythm, music which comes down to us untouched by the invention of the modern scale, from an antiquity out of which plain chant is a first step toward modern harmony. And this Moorish muisc is, like Moorish architecture, an Arabesque. It avoids definite form just as the lines in stone avoid definite form; it has the same endlessness, motion without beginning or end, turning upon itself in a kind of infinitely varied monotony. The floriture of the voice are like those coils which often spring from a central point of ornament, to twist outward, as in a particular piece of very delicate work in the first mihrab in the mosque at Cordova. In both ensemble is everything, is pattern. There is the same avoidance of emphasis, the same continuance on one level; no special part starts out for separate notice, as in gothic architecture or western music.

from humanity, so inexplicable, so deeply rooted in the animal of which we are but one species.

Music is Inarticulate.

Moorish music is inarticulate, and so it brings a wild relief which no articulate music could ever bring. It is the voice of uncivilized people who have the desires and sorrows common to every living being, and an unconsciousness of their meanings which is after all, what we come back to after having searched through many meanings. It is sad, not because of personal sorrow, but because of all the sorrow there is, and always has been, in the world. It is a music which has not yet lost companionship with the voice of the wind, the voice of the sea, the voices of the forest. It has never accepted order and become art; it remains chaotic, elemental, a part of nature trying to speak.

The monotony of this music (a few repeated notes only of the guitar accompanying it when there is any accompaniment to the voice) gives it much of its singular effect on the nerves. It speak directly to the spine, sending an unaccountable shiver through one, without racking the heart or the brain, after the manner of most pathos, even in sound. The words, it is true, are generally somber, a desperate outcry; but the words of the three or four lines which go to make up a song are repeated over and over, in varying order, lingering out an incalculable time, so that the bare meaning is changed into something of a pattern, like the outlines of a flower in Moorish architecture. Yes, abstract as their architecture, their music has none of the direct, superficially human appeal which pathetic western music has. These songs are largely improvisations, and a singer will weave almost any web of music about almost any fragment of verse; whether the words wail becau Spain has lost Cuba or because a lov has lost his beloved, it is all the sam it all comes from the same deep, fie place in the soil.

Words of George Washington.

THE APPROACH OF THE PRESIDENCY.

(From a letter to Henry Lee.—Mount Vernon, 22 Septempber, 1788.)

You are among the small number of those, who know my invincibe attachment to domestic life, and that my sincerest wish is to continue in the enjoyment of it solely until my final hour. But the world would be neither so well instructed, nor so candidly disposed, as to believe me uninfluenced by sinister motives, in case any clrcumstance should render a deviation from the line of conduct I had prescribed to myself indispensable.

Should the contingency you suggest take place, and (for argument's sake alone let me say it) should my unfeigned reluctance to accept the office be overcome by a deference for the reasons and opinions of my

of the impartial world and of posterity, be chargeable with levity and inconsistency, if not with rashness and ambition? Nay farther, would there not be some apparent foundation for the two former charges? Now justice to myself and tranquillity of conscience require, that I should act a part, if not above imputation, at least capable of vindication. Nor will you conceive me to be too solicitous for reputation. Though I prize as I ought the good opinion of my fellow citizens, yet, if I know myself, I would not seek or retain popularity at the expense of one social duty or moral virtue.

While doing what my conscience informed me was right, as it respected my God, my country and myself, I could despise all the part clamor and unjust censure, which might be expected from some, whose personal enmity might be occasioned by their hostility to the government. I am conscious, that I fear alone to give any real occasion for obloquy, and that I do not dread to meet with unmerited reproach. And certain I am, whensover I shall be convinced the good of my country requires my reputation to be put in risk, regard for my own fame will not come in competition with an object of so much magnitude. If I declined the task, it would lie upon quite another principle. Notwithstanding my advanced season of life, my increasing fondness for agricultural amusement, and my growing love of retirement, augment and confirm my decided predilection for the character of a private citizen, yet it would be no one of these motives nor the hazard to which my former reputation might be exposed, nor the terror of encountering new fatigues and troubles, that would deter me from an acceptance; but a belief, that some other person, who had less pretence and less inclination to be excused, could execute all the duties full as satisfactorily as myself.

A GREAT EXPERIMENT.

(From a Letter to Catharine Macaulay Graham.—New York, 9 January, 1790.)

In the first place I thank you for your congratulatory sentiments on the event, which has placed me at the head of the American government, as well as for the indulgent partiality, which it is to be feared may have warped your judgment too much in my favor. But you do me no more than justice in supposing, that, if I had been permitted to indulge my first and fondest

have experienced on this subject, yet I have a consciousness that nothing short of an absolute conviction of duty could ever have brought me upon the scenes of public life again. The establishment of our new government seemed to be the last great experiment for promoting human happiness by a reasonable compact in civil society. It was to be in the first instance, in a considerable degree, a government of accommodation as well as a government of laws. Much was to be done by prudence, much by conciliation, much by firmness. Few, who are not philosophical spectators, can realize the difficult and delicate part, which a man in my situation had to act. All see, and most admire, the glare which hovers round the external happiness of elevated office. To me there is nothing in it beyond the lustre, which may be reflected from its connection with a power of promoting human felicity.

In our progress toward political happiness my station is new, and, if I may use the expression, I walk on untrodden ground. There is scarcely an action, the motive of which may not be subject to a double interpretation. There is scarcely any pary of my conduct, which may not hereafter be drawn into precedent. Under such a view of the duties inherent in my arduous office, I could not but feel a diffidence in myself on the one hand, and an anxiety for the community, that every new arrangement should be made in the best possible manner, on the other. If, after all my humble but faithful endeavors to advance the felicity of my country and mankind, I may indulge a hope' that my labors have not been altogether without success, it will be the only real compensation I can receive in the closing scenes of life.

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BANNING, CAL., FEBRUARY 15, 1900.

The holy season of Lent begins on Ash-Wednesday, Feb. 28th.

Once we heard it stated how a pastor addressed his congregation. He said: "We have city councils, state's councils, church councils, school councils, supreme councils and many more councils, and behold there was never any time when the world was more in need of good counsel than just now!"

In the great struggle between the Boers and the English in South Africa, the former, although inferior in number, are still holding the English in check. The future though may bring some surprises. The British will not cease until Oom Paul is humbled. What a disgrace to the 19th century civilization that such a brave and heroic people as the Boers are, should be crushed!

There is a new Catholic paper publish at San Jose, Cal. Its name is *The Catholic Echo*. We wish success to the undertaking, although we think that there is a great risk in multiplying the number of Catholic weekly journals. Support given to those already existing would increase their influence and command the respect of non-Catholics.

Prof. Schnurrmann wants to send missionaries to the Philippines. Only one denomination though shall do the work. How that can be managed in the face of several hundred different denominations is a queer problem. The insinuation to send protestant preachers to a Catholic People is an insult. The Catholic Filipinos, who live up to their faith know more about religion than Schnurrmann.

The education of the young is of the greatest importance. The fight between religion and irreligion is the fiercest in reference to education. No Christian father or mother can afford to neglect the religious education of their children. Riches, a good name or a prosperous business may be forfeited and lost by the younger family-members. A good religious foundation hardly ever. Should your children who received a good religious training fall away in time of temptation, there is a great probability that sooner or later they may return to their religious duties. A good religious education makes an almost indelible impression. No greater legacy could be given by parents to their children. Your children and children's children will bless your memory for the happiness religion gives them. Otherwise you will be forgotten even in this world!

Congress in refusing to seat Mr. Roberts of Utah declared pratically that a polygamist is not entitled to a seat in Congress. Mr. Roberts retorted that Martin Luther sanctioned polygamy. There is but one Church that logically adheres to the doctrine of Christ in reference to matrimony, and that Church is the Catholic Church. The Protestant sects sanctions successive polygamy (divorces and remarrying) and–as Mr. Roberts says–Luther allowed the Prince of Hesse to keep two wives. And what shall be said of Henry the Eighth, who established the English Church? How many wives had he? Lots of them. Nevertheless the Catholics in the United States did not overrun the Capitol of Washington in order to have Mr. Roberts ousted. The people of the United States will in due time find out where true religious tolerance can be found. In the Catholic Church you find true liberty and tolerance, although principles are never sacrificed. In essentials *Unity*, in doubtful matters liberty, in all things charity. This is the golden rule, coming from St. Augustine.

"The Land of Sunshine" comments on Pratt of Carlisle in this manner:

Major Pratt's system satisfies Major Pratt. Therefore it is all right. Now, "men of action" are a good thing in their place. I have even been suspected of being one. But the most strenuous man who tries to "do statecraft" without reading what mankind had learned before he came, is merely an ox. He may be strong, he may be good—but God have mercy on the load he drags at his heel, if it be human.

The natural doubt whether Major Prtt ever read a book in his life is dispelled by a choice production of his own school, which he has certainly read. Whether his idea of Indians inspired this book, or the book gave him his idea of Indians, is immaterial. Either hypothesis is equally likely, so far as the evidence shows. The book is a slender volume called *Stiya, a Carlisle Indian Girl at Home*, and is alleged to be "based upon the author's actual observations." This is mendacious at the outset; for most of the book is confessedly hearsay. Written by and published for (the printers are an honorable house which disclaims all responsibility) one M. Burgess, then and now an official in Maj. Pratt's school, the book is grossly ignorant of Indian, nature, ridiculously untrue in its color of Indian life at home. It is a printed reflex of Maj. Pratt's mind about the Indian, as of record in his speeches. It seems also to be the only "historical source" from which Dr. Gates, Secretary of the Indian Commission, has drawn his information. But I trust—and believe—it does not stand for the code of honor of either of these gentlemen. For the book is a monument not only of ignorant untruth, but of intentional dishonesty. unmouthed English, it is a thief. It is in violation of the United States, as well as of common honesty. Its only important illustrations are stolen. The author has taken copyrighted photographs, mutilated them to remove the property-mark, and added insult to injury by using them to hurt the friends of the owner.

Law and honesty may also be "fantastic" to Major Pratt; but I do not believe so. Heretofore his underling was to blame; but this day it is Major Partt who becomes responsible for the theft commited and perpetuated under cover of his school. I do not expect him to recognize the ignorance of the book, nor its absurdity. But he knows now, by these presents, that he is employing a thief. And if these presents are not good enough for him, he may consult the copyright records of the Librarian of Congress.

A Letter from Very Rev. J. Adam.

Barcelona, December 18, 1899.

Rev. B. Florian Hahn, C. P. P. S.

Rev. and Dear Father, It is with delight that I read the Mission Indian. I am glad you have enlarged it and publish it twice a month.....

I know that your Indian boys and girls would like to be here these days before Christmas and walk in our streets and see the many figures of clay for sale, as shepherds, animals, houses, bridges, stables, etc., to form an imitation crib of that of Bethlehem.

My happiest days were those before Christmas, when I could set down my figures and make a crib for the Infant Jesus.

Midnight Mass will be celebrated in many churches, generally admission is by invitation for fear of abuses. On the 8th of December, there was Pontifical Mass at the Cathedral and I assisted there, and it came back to my mind that 45 years before on that day, while Pius the Ninth was proclaiming the Dogma of the Immaculate Conception of the B. V. Mary, after Mass, I went from the Cathedral accompanied with my teacher of Latin to visit Bishop Amat and offered myself for the Missions of California. Thus I belong to the diocese of Monterey and Los Angeles for the last 45 years and I hope to belong to it till I die. The church was crowded with people and the preacher, one of the canons of the cathedral, put before our eyes the History of Spain connected with the devotion to Mary Immaculate. There is in the Cathedral, at the entrance, a beautiful chapel dedicated to the Immaculate Conception, and on one of the niches you could notice a new marble sarcophagus, where a few days previous was buried the body of Bishop Sapera, who died in 1430 and whose remains were exposed to the public for some days, when thousands upon thousands reviewed them. I went there myself to see them. His body was so well embalmed that its features are preserved and its remains are yet flexible. In 1672 his body was exposed to the public when his sacred vestments were changed, and it was found that its skin was flesh as ours that the veins showed themselves in his hands and feet as ours and its joints flexible after nearly five centuries after his death. The chronicles say that nearly the whole of Barcelona went to see it.

It seems that Bishop Sapera wished to finish the Cathedral which King D. James II of Aragon, had began in 1293, but the death of the Bishop which occurred on the 17th of November 1430 prevented him. However he built a great part of it and the chapter allowed him to select his burial place within the Cathedral and he selected this chapel of our Lady Immaculate, which he had built. His wish had not been carried out till now, when our popular Bishop Morgades ordered that a fit monument should be built in that chapel and after solemn funeral to be buried there. He must have been a Saint. We read that in 1410, Barcelona was stricken by pestilence and earthquakes, and that the saintly Bishop Sarepa, two hundred years before St. Charles Borromeo did it, after three days' fast came out in procession with a rope around his neck, his shoulders cut by the scourging and a heavy cross on his shoulders imploring mercy and forgiveness for his people. Let his remains rest in peace, till the angels' trumpets awake him to a glorious resurrection and may his prayers avert from the modern Barcelona just chatisements which she so well deserves for its profanation of the Lord's day, for the many blasphemies which are heard in its populous streets. Yours sincerely.

J. Adam.

DEATH OF SISTER STANISLAUS

of St. Lawrence O'Toole's Parish, ST. LOUIS, MO.

The hour of our death is only known to God. It may come suddenly. It was on Feb. the 1st, in the afternoon, Sister Stanislaus, of the order of St. Joseph was as usual teaching music to a girl, daughter of Mrs. and Mr. Foley. Neither the Sister — teacher, nor her pupil were aware of what was going on in the school house. The weather in the East is now very cold. The school building had to be heated and one furnace being overheated set the building on fire. The danger to the four hundred children in the school was discovered after the fire was going on for about fifteen minutes. The Brothers teaching the boys and the Sisters teaching the girls quietly marshalled all their children down the stairs and outside the building. In the endeavour to avoid a stampede and catastrophe the music teacher and her pupil, being in the third story, were forgotten. As soon as the teachers with their pupils were outside, a roll call was taken. All were present except Sister Stanislaus and her pupil.

The fire in the meantime had made rapid headway. Flames and dense smoke gushed out from windows and reached the roof. The firemen arrived at the place. The Sisters pointed out to them the room where the Sister and her pupil were. Up went the ladder. Up ran the firemen. But they were met by such a pall of smoke, that an entrance could only be made after the necessary precautions were taken. The minutes seemed to become hours. With deadly pallor in their faces the teachers and pupils looked up to the ill-fated room.

Finally the fire men succeeded They entered the room, but found Sister and pupil unconscious lying at the foot of a little altar which the Sister no doubt had erected for herself and the pupils as a place of prayer. They were carried out, brought down and placed in the ambulance, but both sufferers died on the way to the hospital.

When rescued by the firemen, the two victims of the fire, were embracing each other. It can easily be imagined how the Sister when she realized the awful doom that awaited them prepared herself and the girl for the fatal hour o death. When the religious make a retreat they always receive instruction or instruct themselves for a happy death. How fortunate for the Sister and her pupil to be thus enabled to make the acts of faith, hope, charity and contrition. Sad as it was, it was the death of two pure hearts, of two white doves, whom God called unexpectedly to a happier home.

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Diocesan News

Mother Julia and Mother Elizabeth paid a pleasant visit to St. Boniface's School. The two good Sisters belong to the Congregation of St. Joseph.

Last week, we were shown the paintings of Miss Young, daughter of Mrs. and Mr. Young, the architect. The paintings of Miss Young are beautiful, artistic and elevating.

We are sorry to state that the health of Rev. Father Curran of San Pedro is very poor. Age and rheumatic suffering are two heavy burdens. We hope and pray for the Rev. Father's recovery.

Mr. Jos. Messmer keeps a first class shoe store in Los Angeles (The Queen). If in need of good foot wear call on him he has "just the right shoe" for you!

The Rev. Fathers Quetu of Prescott and Dilly of Flagstaff visited Los Angeles last week. The two fathers belong to the diocese of Tucson. Their parishes are in high altitudes of Arizona. They both are earnest workers in the Lord's vineyard.

The new church at Yuma is nearly finished. Mr. R. B. Young of Los Angeles made the plans and sees to the carrying on of the work. The good Rev. Father Durrand of Yuma is exceedingly happy to have a new church and the congregation is in urgent need of it.

The Rev. Father Reynolds came and saw Los Angeles last week. He knows much startling news about the Boers, especially how the boys are reared and taught sharpshooting. It is nice to be a pastor in the desert and mountains, where correct information can be had on almost any topic.

Perhaps the most popular druggist in Los Angeles is Mr. Heinzeman who has his sanctum in the Lanfranco Buiding. Besides he is a good doctor who has helped many a poor sufferer. He knows an excellent remedy for rheumatism. At our last visit, he donated to us a bottle of Florida Water, to smoothen wrinkles and brighten the complexion in the Indian work.

The Rev. Father Caballeria had a rather singular experience. Two Italian gentlemen tried to bunco him. Happily the good Father followed wise advice. The two smarties are now in the penitentiary at St. Quentin. One of them is cooking, and the other one is doing some other work. Instead of three hundred dollars cash, they got five years' prison and labor. What fools these mortals be!

The Rt. Rev. Bishop Montgomery will go to St. Louis in spring. The object of this visit will be to appeal to the Catholics in behalf of the Indian schools and missions. The Rt. Rev. Bishop will do so in answer to the request of the Archbishops, who met last October in Washington, D. C., and who agreed upon making a general appeal to all American Catholics.

Anent this proposed visit, which will take place later on, and owing to the intended visit of Archbishop Kain of St. Louis to Rome, some papers reported that Bishop Montgomery was appointed coadjutor of Archbishop Kain. At the same time it was mentioned that this appointment would be a promotion. It would certainly not be a promotion. We assure our good Bishop, (1) that the climate of St. Louis is not as good as that of Los Angeles; (2) the clergy and people of St. Louis cannot love him more than we do here in Southern California; (3) a larger diocese means also more trouble; (4) it was only a rumor anyhow.

Mrs. Mathildis Lugo was buried January the 29th, at the Palm Springs' reservation. She was a consumptive and suffering for about five months. She was 42 years of age. Her husband and children are all dead. Thus the whole family died, consumption being the cause of death of every one of them. Privations, exposure, hereditary scrofula, neglect to guard against sickness carry away our Indians!

When at Palm Springs, we looked at the old, indigent and sick suffering Indian people, we could not help saying: "If this is the way, how the government will carry on benevolent assimation in the Philippines, then good bye Filipinos!"

There are a great number of Indians in the desert working for the railroad company. They say that they make their living, and no more. But this means a good deal for Indians living in the desert region.

Many Indians work for the Salton Salt Co. They have little homes, something to eat and are unmolested. This again is a great thing for the Indians.

There are many Indians working at Highlands, Grafton, Redlands, San Bernardino, Riverside, Colton. All earn their bread honestly. They are doing the best they can. All such industrious Indians deserve much credit and encouragement.

Indians at home in their reservations ought to work just as steadily on their own lands as the others are working for the white people. It will pay. Few industrious and good people will go hungry. Work and pray.

The new Directory and Gazeteer of Los Angeles (published by Mr. F. Riordan) says in reference to the Needles and Tehatchipi parishes: "Schedule of services etc., unobtainable". Mr. Reardon ought to have had patience. Just imagine, in the parish of Rev. John Reynolds you find the frigid zone at Tehatchipi, the torrid zone at the Needles, and the temperate zone between these two. Railroad facilities are scarce. In some parts, Inyo County, the traveling must be done in stages, where the passengers are strapped to the seat to prevent their being huddled together. The reports are on the way, but is takes a long time to reach the destiny. See?

Letters to Uncle Tom.

The Chapel and the Flowers.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., JAN. 30, 1900.

Dear Uncle Tom:

It is a real pleasure for me to write to you in order to inform you that I am very well and trust that you are in the same condition. I must tell you about our school, the flowers are blooming and the trees are getting blossoms. We are going to have a new chapel built outside of the school and I hope you will come to see it. We are all very anxious to see you. Dear Uncle, I must tell you about our good Father O'Dowd. He has gone to Texas and we were all very sorry to see him going. So good bye dear Uncle. I am your niece

MAGDALEN LEO.

I Am Well.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., JAN. 30, 1900.

Dear Uncle Tom:

This beautiful morning I will try to write you this short letter and hoping that it will give you much pleasure to hear from your niece. And at the same time I hope that when this letter reaches you it will find you as well as it leaves me here. This morning we had mass at six o'clock and Father preached about the love of our neighbor and to try to be obedient. We had an earthquake yesterday at two o'clock but we were not as much frightened as we were on Christmas morning. As the winter is not cold I hope you are well. So this is all for this morning. I remain your loving niece

MAURICIA BANEGAS.

His First Letter.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., JAN. 28, 1900.

My dear Uncle Tom:

A few months ago the boys and the girls of my class wrote letters to you. But I did not, because I was a little sick. I had a headache and I couldn't think of anything. But now I will write you a short letter and tell you the news. On Xmas morning about twenty five minutes after four we had a big earthquake here and some houses were injured by it. But in San Jacinto business houses on Main Street were destroyed and a great deal of damage done in the little town. In Soboba some Indians were killed and many wounded. But here in Banning less damage was done. The girls were nearly frightened to death but the boys were not a bit scared. The boys are pruning here in the orchard and it is nearly done, and the almond trees are blooming now. Well, uncle, I am glad to say this is my fourth term here in this school. And this year I am learning how to play the violin. And this is my first letter to you and I hope to hear from you soon. Pray for me and so Good-bye. Your loving nephew

JOHN CAPISTRANO.

Cannot Remenber All.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., JAN. 30, 1900.

Dear Uncle Tom:

With gladness I will write you this letter because it is a long time since I have written a letter. All the children are writing to you this morning to tell you the news they have here in the school. We all had a fine sermon this morning. The sermon was about brotherly love. "Thou shalt love thy neighbor as thyself." Father spoke much more about it and so I cannot remember it all. That is the reason I cannot tell you all about it, and I hope that you are well and happy. All the children are well. They are trying to be very very good. Father Hahn is very good to all of us. Your loving boy,

MANUEL PICO.

The Sermon, the Fire and the Bellows.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., JAN. 28, 1900.

Dear Uncle Tom:

We all know that you are anxious for our letters so as to hear something about us and how we are getting along. We are all well and happy and continuing to be good as ever. And as Father Hahn preached a sermon on brotherly love, when the sermon was over he told us to write something about it to Uncle Tom. And now I wish to tell you something about it. He said that we ought to love one another and not to quarrel with one another, because there is one in hell which we call the devil and he kindles a little fire in the heart and the fire grows larger then he blows it with a bellows till the quarreling turns into a fight then that's the end.

Well. dear Uncle, I will close my letter with these few sentences. I remain your loving nephew

JOSEPH ROAN.

I Am Old.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., JAN. 30, 1900.

Dear Uncle Tom:

How kind is our good Father to let us write to our old dear Uncle because he wants us to make him happy like his little nieces and nephews are in school. I must tell you about our school, it is very pretty, it has many trees and nice flowers around the building. And as they have said that there are many cities that were destroyed by the earthquake, how good God is to save St. Boniface's, nobody was hurt when there were so many dead in other places. I am sure you don't expect a very long letter, because I think you are getting too old to read long letters. I don't see why you never come to visit our school. Dear Uncle, I hope you never forget your children especially in your prayers. I am now six years in school with the Sisters and they are very kind to the children. And we often heard that they are our best friends in the world. I am sure that you will be pleased to hear from me. I must say Good-bye. Hoping to see you soon. From your niece

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Ostrich Ate ex-Governor Hogg's Watch, and It was Filled with Dynamite.

Ex-Governor James Stephen Hogg came from Austin with the Texas University stndents to see the San Antonio International Fair. The big ex-Governor said he came over to have some fun at the expense of the pickpockets who, as he had heard, were infesting the fair.

He had a mild infernal machine arranged inside of a large watch case, and with what seemed to be a $400 chronometer in his vest pocket he strolled about the grounds in the thickest crowds, and with feelings akin to those of a man who carries a chip on his shoulder.

While looking at a menagerie of animals, however, an ostrich spied the bulging pocket and defted the timepiece. A ten-foot string attached to the watch, on pulling taug, was to set off the machine.

"By Gatlings, light out, boys!" roared the big ex-Governor, as the ostrich gulped down the machine. There was an explosion and a stampede on the midway. The manager of the show put on his armor and buckler and hunted the fair grounds many times over for the man who he thought had fed a dynamite cap to his star bird. But ex-Governor Hogg, of Texas, was then well on his way to the city to keep a pressing engagement with his friend and colleague, Senator Horace Chilton.

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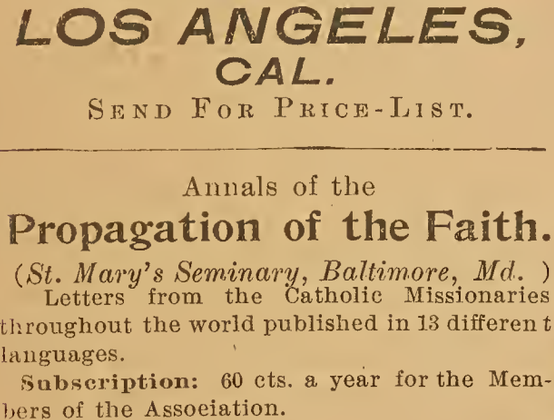

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Celibacy.

Ordinances of the Church.

To guard the Sacerdotal dignity as far as possible in this world of shortcomings, the Church has given numerous ordinances in reference to her priests. She has commanded that her ministers must aquire a thorough knowledge in secular and theological sciences; they must prepare themselves for the priesthood by a life of purity and spiritual exercises; the bishops are forbidden to ordain any one lacking the requisite character; the Church clothes her priests in black, imprints the crown of thorns upon their heads (tonsure), admonishes them to keep away from

[illegible] dotal dignity, understand also the reason why the Church ordains it so. Still there are many who object and find fault with these laws and these faultfinders are, strange to say, not so much the members of the Church, as persons outside of the household. They claim that a life of celibacy is an impossibility, or they say that the Church ought not to enforce celibacy, but give full liberty to her priests to vow chastity or to marry.

At the time of the Reformation (and a queer one it was) celibacy was fiercely assaulted. Luther despised the evangelical counsels; he taught that human nature was totally corrupted by original sin; he broke his own vows and married a nun and to apologize for his sins he had to teach that celibacy was impossible and immoral. The words uttered or written by Luther on this subject are such than we wish they would never have been heard or read, for decency's sake and for the honor of mankind. In general there is a better spirit and feeling on this subject at the present time, although there are some who think that the Church ought to allow more liberty in this respect.

Origin of Celibacy.

Any one who believes in the Scriptures must concede that our Lord recommended the unmarried state of life as an evangelical counsel to His followers. He compared the Jewish law with His teaching and then said: "All men take not this word, but they to whom it is given. For there are eunuchs, who where born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take." (Matthew XIX, 12.)

After Him the apostle of the Gentiles in an especial manner touched on the subject. He wrote to the Corinthians: "Now concerning the things whereof you wrote to me: It is good for a man not to touch a woman." (I. Cor. VII, 1.) He stated that the married life was good and would prevent incontinency, but that it was not a strict command. Then he continues: "For I would that all men were even as myself: but every one hath his proper gift from God: one after this manner, and another after that. But I say to the unmarried, and

[illegible] to marry than to be burnt. And also in I. Cor. VII, 29—34: "This therefore I say, brethren: The time is short: it remaineth that they also who have wives, be as if they have none: And they that weep, as though they wept not: and they that rejoice, as if they rejoiced not: and they that buy, as though they possessed not: And they that use this world, as if they used it not; for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband."

These words may not please everybody, but they come from our Lord and from His apostle. Following the example of Christ, the apostles lived a life of perfect chastity and the first Christians did the same. To be perfect thousands of fervent Christians selected the deserts of Palestine, Syria and Egypt for their homes, and there were many virgins in the flourishing Christian congregations.

Although the Church encouraged the unmarried life, she could not exact it from her priests in the beginning. All she would do was to teach that celibacy would be a most befitting ornament of the priestly dignity and to expect the bishops to live single. The Apostles founded congregations. The care of them had to be given to priests ordained by the apostles. Whence could they receive unmarried men fit for the ministry? The newly established congregations needed pastors of experience, knowledge and wisdom. Torments and the death of the martyrs were the reward of the bishops for three hundred long years. Hence when the apostles and their disciples met men of piety, courage and learning, the fact that they were married was not considered an impediment to priesthood.

Later on when a greater number of men fit for receiving sacerdotal orders were found the Church gave preference to the unmarried candidates. In the beginning of the

[illegible] vated to the priesthood. Pope Siricius A. D. 395 renewed these decrees stating that the priests and deacons who were married before ordination, were bound to strict continency. The synod of Illisberis declared that those who disobey this command should be divested of their dignity. Pope Leo the Great extended the law of celibacy, requiring it also of the sub-deacons. St. Epiphanius and St. Jerome mention in their writings that celibacy was a law in the Greek Church. The Council of Neo-Caesarea decreed: "A priest who takes a wife shall be deposed."

Law of Celibacy Relaxing.

The Greek Church relaxed her laws in reference to celibacy. Heresy, (Arius, Nestorius, Eutyches, etc.) disturbed her inner life and rent her into various sects. Marriage was allowed to deacons, and A. D. 692, the bishops only were bound by celibacy. Priests who were married before their ordination could remain so afterwards. But neither the Greek nor the Roman Church has ever allowed marriage to priests after their ordination. There was always an unwritten law, understood by all the faithful, that with the receiving of holy orders the clergy promised celibacy, and that only the impossibility of having unmarried candidates for the priesthood would allow of any exception.

The original severity relaxed also in the Roman Church. In the beginning of the middle ages, there were many married priests. The secular power by usurping the investiture of ecclesiastical positions made matters worse, as it made bishops and priests dependent on kings and princes; the influence of the pope and the bishops was almost destroyed and the despotism of worldly powerful men placed impediments in the way of conscientious and holy ecclesiastics.

Pope Gregory VII.

Then it was that Pope Gregory VII., inspired by our Lord, determined to resist the temporal powers from interfering in Church affairs. This great pope denied the temporal powers the privilege of investiture, he renewed at a council held in Rome the old law of celibacy for all ecclesiastics after receiving subdeaconship, he prohibited the people from assisting at the mass of a married priest and he insisted on the keeping of the

[illegible] while, but soon married priests disappeared. The discipline of the Church has remained unstained in spite of the mistakes of individuals.

Is Celibacy Possible?

There were and there are some who say that celibacy is an impossiblity. This statement is a disgrace for those who say so. It is an insult to the young people, to the widowers and widows and to those whose married life is interfered with by some unavoidable occurrence, as wars, journeys, sickness and the like. Should any one who makes the above objection announce and preach the Gospel, his disgrace would be still greater. The world is wicked it is true; but it is not so wicked, so corrupt, and the people are not so deeply sunk into the desires of the flesh that an evangelical counsel of our Lord would be an impossibility. There are yet chaste people among all classes; especially among Christians there are a great many unstained and pure souls.

Should then celibacy be impossible for the priests of the Church?

Men who have brains realize this. Nevertheless some say that the Church ought not to force celibacy but leave it optional to her clergy.

Why does the Church Command Celibacy?

We concede that celibacy is not an absolute necessity for Christianity. It is a law of the Church. This law though will never be abrogated. Why not? Because the idea of priesthood cannot be reconciled with marriage.

(1) The offering up the sacrifice of the altar is difficult, almost impossible for a married priest. Christ lived an immaculate virginal life. His mother and His foster-father did the same. When our Lord chose His apostles He commanded them to do likewise from the time of their calling. The hands of those who touch Him must be pure. Even the Gentiles expected chastity of their priests, and the Jewish priests had to observe continency during their time of sacrifice.

(2) The priest is sent by his Bishop to labor for the welfare of the congregation under his charge. He is to announce the Gospel of Christ. He is the father of the poor, a consoler of the sorrowful, a counseler of every one. How could he do this if he had to care for a wife and children? The Church had and has some trouble on account of nepotism. How much greater would be the confusion if priests would have to support families!

(3) And how about the confessional? Who wants to go to confession to a married priest? A husband ought not to have any secrets unknown to his wife. Nobody will entrust the secrets of the heart to a married priest. This is particularly the case with women. It is rather a delicate subject to write on, but experience in Russia and among the chismatic Greeks confirm this statement. The Greeks go to confession only to the bishops and religious who observe celibacy.

(4) A priest may be called to the dying at any time. He must go even at the time of contagious diseases. He has to speak the truth, he may hurt and make enemies, he may lose the support when enraged passions bring on a persecution against him. Wife and children would be only an impediment to fulfill all these arduous duties. This fact is acknowledged even by the enemies of celibacy.

A Few More Objections Answered.

The objection is made that St. Paul said: "A Bishop must be the husband of *one* wife." Of course the twisting of the Scriptures is a great proof. St. Paul spoke certainly of those who were chosen bishops and priests although they were married once before or at the time of their conversion. The stress must be laid on the word *one*.

Others claim that immorality would be the consequence of celibacy. We are not going to publish here the sins and mistakes of those who unfortunately fell from their elevated position. At the same time we do not want to make light of them. But will the abrogation of celibacy do away with them? If we are to do away with all possible occasion of sin we would also have to abrogate marriage; deny the indissolubility of marriage; we would have to go entirely out of this world. And how about the scandals among the married Protestant preachers?

The candidates for the priesthood are at perfect liberty. They vow celibacy of their own free independent will. But when they accept the dignity at a mature age, none but they themselves are to be blamed if they fall short of the sublime calling. "The servant stands or falls to his Lord."

A very ridiculous objection was made some time ago, when it was stated that the priest would be a better model to his flock if he were married. Ahem! Cannot a good unmarried priest do this much better? How about the apostles and the saints? And in case a married priest would have a wife and children whose lives would be scandalous? Good bye then, edifying models!

No, no—Catholics are satisfied to have an unmarried clergy. The priests are happy to be alone and unhampered in their functions. Celibacy as ordained by the Church is a God-sent gift given to the children of God.

We wrote these lines after reading the false rumor which stated that the Pope would allow the priests in South America to marry—Never!

Regulations for Lent.

Ash Wednesday, the first day of Lent, falls this year on the 28th day of February.

The faithful who are twenty-one years old, and are not exempt on account of infirmity, hard labor, or other grievous cause, are obliged to fast during Lent:

1. All the days of Lent, except Sundays, are fast days of obligation.
2. All persons under twenty-one years or over sixty years of age, those who are engaged in hard labor, the sick and convalescent, and those who cannot fast without injury to their health, are exempt from the obligation of fasting.
3. All those bound to keep the fast shall take but one full meal a day, except on Sundays.
4. The meal permitted on fast days should be taken about noon.
5. A collation is permitted in the evening.
6. When the principal meal cannot be taken conveniently about noon, the order may be inverted, so that the collation may be taken about noon and the dinner in the evening.
7. General usage has made it lawful to take in the morning a cup of coffee, tea or chocolate, with a small piece of bread.
8. Necessity and custom have authorized the use of lard instead of butter in the preparation of all permitted foods.
9. By dispensation the use of flesh-meats is permitted at all meals on Sundays and once a day at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, with the exception of Ember Saturday and the last Saturday of Lent.
10. Persons exempt from the obligation of fasting may partake of flesh-meat at all meals on days when the use of meat is permitted at the principal meal.
11. Flesh-meat and fish are not to be used at the same meal during Lent. even on Sundays.
12. The use of butter, cheese, milk and eggs is permitted every day in Lent,
13. By virtue of an Indult granted by the Holy See, March 15, 1895, workingmen and their families are allowed the use of flesh-meat once a day on all the fast and abstinence days throughout the year, with the exception of all Fridays, Ash Wednesday, and Wednesday and Saturday of Holy Week, and the Vigil of Christmas. Those who are exempt from the obligation of fasting are permitted to use meat more than once a day on all days except those before mentioned, namely, Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the Vigil of Christmas. Those who avail themselves of this Indult are not permitted to use flesh-meat and fish at the same meal and are earnestly exhorted to perform some other act of mortification, such as abstinence from intoxicating liquors.
14. The Paschal time extends from the first Sunday of Lent until Trinity Sunday, inclusive, during which time all Catholics who have attained the proper age are bound to receive Holy Communion worthily.
15. To afford the faithful opportunities of gaining the graces of the Lenten Season, it is hereby ordered that in addition to the usual Sunday devotions, Lenten Exercises be held on two evenings of each week in all the churches of the Diocese to which are attached resident pastors. On one of the evenings an instruction is to be given, on the other, the Stations of the Cross, and permission is hereby given for Benediction of the Blessed Sacrament on both evenings.
16. The faithful are reminded that besides the obligation of fasting imposed by the Church, the Season of Lent should be in a very special manner a time of earnest prayer, of sorrow for sin, of abstention from amusements, which not sinful in themselves are permitted during others portions of the year, and of generous almsgiving to the poor.
17. To comply with the Decree of the Third Plenary Council of Baltimore, a collection will be taken up on the First Sunday of Lent at all the Masses and at Vespers for the Missions among the Indians and Negroes.

† *GEO. MONTGOMERY,*
Bishop of Monterey and Los Angeles.

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BANNING, CAL., MARCH 1, 1900.

Do not say: "I am good," if you are not humble.

If you are desiring to do penance during Lent, begin by mortifying yourself in small things.

The principal works to be practiced during Lent are: Prayer, fasting and almsgiving.

There are many good and sincere Christians. But there are but few who for the kingdom of God willingly bear *their* cross, doing violence to themselves for the sake of Christ.

The month of March is dedicated to the veneration of St. Joseph. Pray to him who is the model for Christian men, the faithful servant and chaste head of the Holy Family.

Our readers will find in this issue a novena to St. Francis Xavier. Make it and pray for grace—for the strengthening of your faith—and the protection of the loyal members of the Church against the wolves in sheep clothing!

St. Paul made baskets to earn money for his living. If he would live now, he would publish a paper. Sure he would. And moreover he would not use any fine kid gloves in dealing with the enemies of religion.

The Indians were told by the preacher that the Catholics are very ignorant. Of course; it takes about twelve to fifteen years' study for candidates to qualify themselves for priesthood, whereas we know of a preacher who finished his course in just one year. Therefor the Catholic priest is ignorant, and the preacher is the personification of wisdom and intelligence.

The life that now is may be truly likened to the negative of the photographer. The dark portions of the negative make the light portions of the picture when printed. The shadows and sorrows of this life will in like manner make up the bright and beautiful things of the life to come. No man can tell of the beauty of the picture by thenegative. (?) We must wait to see the other and brighter side. *L. A. Indep.*

California is again represented in the U. S. Senate by two senators, Mr. Perkins and Mr. Bard of Ventura. The Republicans in effecting the successful election of Mr. Bard are deserving credit for their united action. There is nothing like unity. Mr. Bard is a worthy representative of California. He is upright and honest. He will attend to his duties as Senator of California to the satisfaction of the people. For this reason there is a satisfaction and calm after the election. The legislature did not convene in vain.

The Finest Lenten Sermon.

WRITTEN BY ST. PAUL, THE APOSTLE.

IF I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And if I should have prophecy, and should know all mysteries, and all knowledge; and if I should have faith, so that I could remove mountains, and have not charity, I am nothing.

3. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burnt, and have not charity, it profitteth me nothing.

4. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up.

5. Is not ambitious, seeketh not her own, is not provoked to anger, thinked no evil.

6. Rejoiceth not in iniquity, but rejoiceth with the truth.

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth, whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect shall come, that which is in part shall be done away.

11. When I was a child, I spoke as a child, understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12. We see now through a glass in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I am known.

13. And now there remain, faith, hope, and charity, these three, but the greatest of these is charity.

Novena in honor of St. Francis Xavier.

March 4th to 12th.

PRAYER.

O Saint most amiable and full of charity, with thee I reverently adore the divine Majesty, and I rejoice exceedingly at the thought of the particular gifts of grace bestowed upon thee by God during thy life, and of those of glory after thy death. I render Him most fervent thanksgiving, and I beseech thee with all my heart to obtain for me through thy powerful intercession the grace neccessary to live a holy life and die a happy death: I entreat thee to obtain for me also (here mention the particular grace you wish to obtain) and if that which I ask is not according to the glory of God and the best interest of my soul, obtain for me that which is the most beneficial to both.

It is customary to add:

1. The Prayer of the feast of St. Francis Xavier.
2. Three Our Fathers and three Hail Marys in memory of the great devotion that he had for the Most Holy Trinity.
3. Ten Glory be to the Father in gratitude for the benefits which God bestowed upon him during his ten years of apostleship.

PRAYER OF THE CHURCH:

O God! Who wast pleased to bring into the bosom of the Church the nations of the Indies, through the preaching and miracles of St. Francis Xavier, mercifully grant us that we may imitate his virtues, whose glorious merits we hold in veneration. Through Jesus Christ our Lord. Amen.

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Diocesan News.

The Rt. Rev. Bishop stayed at St. Boniface's School, Banning, from February the 10th to February the 19th, to the great delight of all the inhabitants of St. Boniface's.

Rev. Father Connealy is trying to raise means for repairing the church in San Jacinto damaged by the earthquake.

When the statue of St. Joseph was broken during the earthquake, the girls would say: "Sister, it feels as if somebody died."

Mother Julia of St. Louis kindly remodeled the statue of St. Joseph and Sister Felicia, the art teacher of St. Mary's Academy, Los Angeles, beautifully repainted it.

The Indians related to us that it was reported to the Indian office that there are no indigent Indians in Southern California. Such informers are telling an untruth.

Rev. Father Lennon will have a new church at Somners near Bakersfield. Plans were made by Mr. R. B. Young. Mr. Spaulding, the contractor, is building it. After Easter it will be dedicated.

St. Boniface's School is going on quietly and the children are doing finely in every way. Whether the school will get an appropriation or not, it will not be closed. The health of the pupils is very good. One boy, Jose Fernando, is slightly sick.

The United States Indian Agent visited Potrero Feb. 26th. Part of the timber of the reservation was destroyed by fire. The Indians had a fiesta with its usual consequences. It is hard to dissuade old people to give up a life-long custom. But the fiestas are dying out.

The old chapel of St. Boniface's is unfit for use since the earthquake. A new one will be built. I will be a simple frame building as we have sworn solemnly that we shall never built a brick building for church or school in this part of the country.

The buildings wrecked in San Jacinto and Hemet by the Christmas earthquake are being restored. Even now they present a sad picture. A close examination of the ruined portions will prove that they were build carelessly. Even a great storm might have destroyed them. Never build upon sand—make a good foundation and brace your honses.

The Mission Indians are claimed to be Catholics. There is one Government's boarding school and a dozen or more day schools for them in which there is — as far as our knowledge goes — not one single Catholic teacher. Besides the preacher is going to many of them preaching to them and making them ashamed of their religion. The Government's officials are also non-Catholics. It is really a wonder that there are not more apostates among the more or less fickle Indians.

Do not say: "I am a good man or a good woman," let the others say so.

The severest earthquake in California of the 19th century was in 1812; the next severe shock came in 1857; the next in severity was the latest Chrismas earthquake. Severe shocks were felt alo in 1866 and 1873. The earthquake of 1857, opened a river bed, more than 20 miles long, several feet wide and from 10 to 20 feet deep, near Fort Tajon, Tehatchipi Monntains.

In reference to the sick and indigent Indians, we assure the resp. authorities, that there are many more needy, old and indigent people. If the drought continues there will be still more. We cannot enter an Indian reservation without being asked for alms. But considering the attitude of the administration, we must say it belongs to the authorities of the federal government to care for the Indians especially now that the lands of the Indians are declared to be Government's property!

Mr. Charles Thomas had t
following experience of the Chris
mas earthquake. His ranch is n
far from the Tauquitz Mountai
The house was shaken severely, but not at all damaged, the clock was not stopped. The spring which supplies the water for the house and garden ceased to run. Mr. Thomas by means of a pump opened the pipe carrying the water. The water again came forth and the amount is now four-fold what it was before the earthquake.

The stories about the Tauquitz Mountain are fakes. On our last trip through the San Jacinto Mountains, we saw no smoke and no cracks or any other indications of a volcanic nature, except those which existed before the earthquake. All about the Tauquish is merely fooling the people! The country looks as natural as ever. It is a fine, healthy, scenic part of Riverside county. Nevertheless the interior rumbling continues, but that was always the case. Hence keep cool —lead a good life—and let the earth settle itself by and by!

Artesian wells are plentiful in San Jacinto and the surronding country. There must be a big river below. No wonder that there is a rumbling within the earth. No one though needs entertain any fear. There is water and a sandy soil below the earth near the five large lakes in the East, for instance at Chicago. At Sanduski a subterranean lake appears to extend for many miles south. Near Bellevue are the "sink holes," through which water disappears to nowhere! A good foundation for any building is a sure protection against calamity.

Rev. Father William Weckes.
(DIED 1899.)

The Rev. Father, whose death occurred some months ago, was born fifty years ago in Westphalia. He belonged to the diocese of La Crosse, Wis. Suffering from bronchitis, he came to California in the year 1897. He stayed in Banning three months hoping that the climate might help him. From Banning he went to Phœnix, Ariz., thence to Vera Crux, to Quadalupe, Quadalajara, Hermosillo,—Mexico. Being advised by the physicians that a hot and damp climate would be the best for him, he went to Central America, fell sick of fever and died.

The Rev. Father Weckes was a good and learned priest. He wrote for the Mission Indian the articles on astronomy and similar subjects. His life was stainless. He was conscientious, regular in his life, frugal, industrious. His greatest delight were his books, he was well posted on almost any subject and he knew how to play the violin
death. May he have received the reward God gives to His faithful servants. May he rest in peace. Amen.

Indulgences during the Jubilee Year.

From the first Vespers of Christmas 1899, till the first Vespers of Christmas 1900 inclusive all the indulgences for the living, both plenary and partial, those few that shall be mentioned presently excepted, are suspended. But these indulgences can still be gained for the poor souls and even those which at other times were not applicable to the poor souls are applicable to them during the above mentioned time. It is evident from this that, although those among us who can not visit Rome during the jubilee may lose some indulgences, the poor souls can only be benefited thereby.

The following indulgences are not suspended: the plenary indulgence for the hour of death; the indulgences granted for the recitation of the Angelus; the indulgences of 10 years and 10 quadragenes granted to those who participate in the 40 hours adoration; those granted to one who accompanies with a burning candle the Blessed Eucharist when carried to the sick or who sends somebody to do so; the indulgences granted by the papal legates a latere, apostolic nuncios, archbishops or bishops.

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MISCELLANEOUS.

Get Off the Earth.

The law is a queer thing. The fellows were arrested Monday for peddling pins without a license. [illegible] If they begged, they would have been arrested. If they resorted to stealing they would have met the same fate, and if they did not work, they would be arrested for vagrancy. The judge gave them an hour to leave town, the highways are too muddy to walk on; if they walk on the railway track they will be arrested for trespass; if they steal a ride the railroad company will have them arrested. If they stay here they will be sent to jail, and if they go somewhere else they will be unable to keep out of jail. There is something wrong.— Missouri World.

According to the Chicago *Inter Ocean* (Jan. 7th) eight foot-ball players have died last fall from the effects of injuries received on the gridiron. We are told that these deaths were all due to "poor physical condition of the players," not to the brutality, characteristics of the game in the eyes of "old fogies."

Indian English.

An Indian boy wrote to his teacher lately: "Teacher, you are rectangular; you prayer for me and I prayer for you." He found in the dictionary a substitute for the word right.

Another boy wrote home: "This school is going up stairs right along."

"What are you going to do, Rosie?" "I am dish upping!"

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Chaldaic–Eilah.
Assyrian–Eleah.
Syriac and Turkish–Alah.
Malay–Alla.
Arabic–Allah.
Old Egyptian–Teut.
Armorian–Teuti.
Modern–Egyptian–Teun.
Greek–Theos.
Aeolian and Doric–Ilos.
Latin–Deus.
Low Latin–Diex.
Celtic and Gallic–Diu.
French–Dieu.
Spanish–Dios.
Portuguese–Deos.
Old German–Diet.
Provencal–Diou.
Low Breton–Doue.
Italian–Dio.
Irish–Dia.
Olalu Tongue–Deu.
German and Swiss–Gott.
Flenish–Goed.
Dutch–Godt.
English and Old Saxon–God.
Teutonic–Goth.
Danish and Swedish–Gut.
Norvegian–Gud.
Slav–Buch.
Polish–Bog.
Pollacca–Bung.
Lapp–Jubinal.
Cretan–Thios.
Finch–Jumala.
Runic–As.
Zemblain–Fetiza.
Pannonian–Istu.
Hindostanee–Rain.
Coromandel–Brama.
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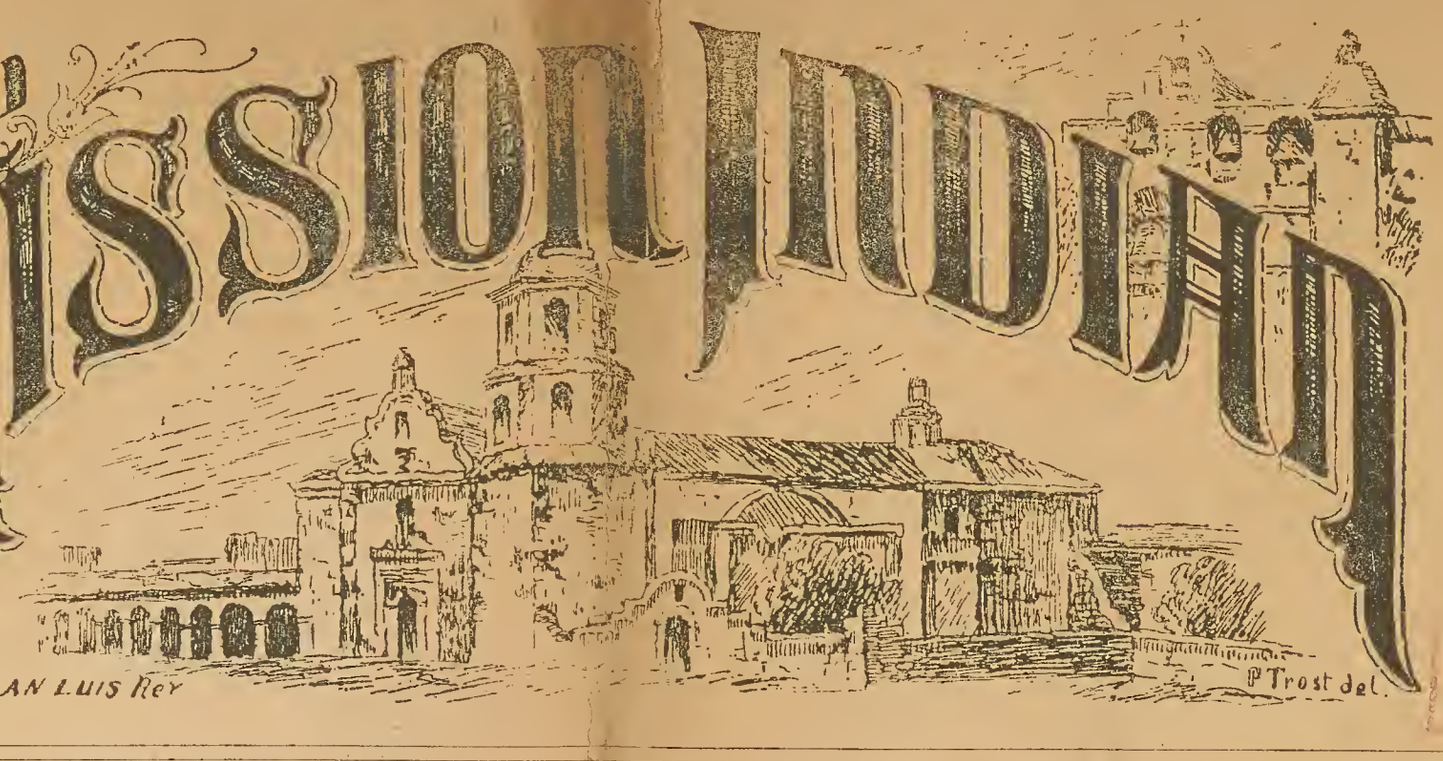

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The Spanish Inquisition.

Extract from the address of
Rev. Father S. Liebana.

Some time ago, the REV. FATHER LIEBANA of the Old Church, Plaza, Los Angeles, addressed the members of the Newman Club on the subject "Inquisition." The Rev. Father opened his lecture with the words: "I appear before you tonight not to make friends for the Spanish Inquisition but to champion the truth." He then mentioned how difficult it was to remove prejudices, and how general the misconceptions about Spain and her people are. In refutation, he quoted freely from impartial, non-Spanish and non-Catholic sources. These quotations stated the bigoted Llorente, the author of exaggerated stories about the Spanish Inquisition.

Then he entered upon the subject of answering some charges made against the Spanish Inquisition.

"We come now, to the charges brought against that famous tribunal. I will put some order in them, and I would much regret to leave any, of any consequence, out of the count. In this point of the charges against the inquisition, rather than to take Spanish authority for my guide, I will prefer selecting my Virgil to accompany me in my travels through this inferno from other quarters. The famous Protestant writer, Prof. Charles C. Starbuck, will stand sponsor for many of my statements, whilst for the rest I will take as my mentor the Rev. Sydney F. Smith. S. J., whose reputation as an impartial writer can not be called into question. Prof. Starbuck describes with a master hand the psychological state of most people's minds concerning the inquisition. Here are his words: "Now, most Protestants, although if asked in terms, they would show that they knew better, yet, when thinking of the Inquisition, first smooth down medieval Europe into an even moderateness, like that to which we are accoustomed in the administration of justice today. Then they picture to themselves the inquisition as bursting through the tranquil soil, an eruption from the pit of Beelzebub and establishing itself in the midst of the affrighted nations, with hideous processes and hideous punishments hitherto unknown to them, crushing their spirits with utterly unaccustomed terrors. Now, all this is utterly contrary to historical truth."

If you have, gentlemen, your opinions already formed, in the manner described above, it would be unfair whilst in that state to enter into the consideration of my case. No juryman must enter the jurybox with an opinion already formed on the case upon which he must acquit or condemn. Forget, then, for these few minutes that you ever knew anything about the Spanish Inquisition. Wait until all the testimony is taken in and then condemn or acquit as your consciences direct you. I believe all the charges can be brought under these six different heads: First, the manner of arrest; second, procedure of the tribunal; third inhumanity of the inquisition's dungeons; fourth, the use of torture; fifth, the number of victims, and sixth, the persecution of learning.

Arrest of the Victims of the Inquisition.

Let us take the first in the order given —the manner of arrests. An important feature in the popular conception of the methods of the inquisition to bring about the arrest of its victims is to imagine an all-embracing system of espionage made of scarlet officials, called familiars, who, with cat-like tread would approach their prey—to have it carried off in a mysterious manner. That is the way it actually happened: Those men, called familiars of the holy office, were a sort of police, who, with all secrecy, as soon as an arrest was made, an official of the court was at once sent to the prisoner's house to take an inventory of his possessions. How was this to be done without the family knowing anything of what had happened? Nor were they in a hurry to arrest people. Mr. Leo shows that the Dominican inquisition, which in this respect coincides with the rules of the Spanish, would sometimes deliberate privately for two years before feeling free even to issue a warrant of arrest.

Procedure of the Tribunal of the Inquisition.

The second charge is the procedure of the tribunal. It is urged that the accused was not allowed to have name of his accusers, or even the exact text of their accusations against him, altering it before it was submitted to the accused. If that were true well might the world stand aghast at such abominations. What do real facts tell us, however? That the facilities allowed the accused by the inquisition to prepare his defense contrast favorably with the contemporary civil courts of the rest of Europe. The names of the accusers were concealed that they might not suffer loss of property and life at the hands of the families of the accused, as it happened on more than one occasion; but their testimony was never altered in essentials, so far as was necessary to preserve this concealment. The accused was allowed to bring witnesses in his defense, and even Llorente finds himself forced to admit that no sentence could be pronounced so long as the prisoner had a single witness to produce, even though to find him it was necessary to search the Andes or the pampas. An advocate was allowed the accused, who must not necessarily be taken from the officers of the tribunal, as it is generally believed but who, to plead the case of the accused must take the oath of secrecy. This is how the inquisition conducted its trials. Now read and be astonished; compare the foregoing with the English system of the same time. It is Sir James Stephens who gives us the information. In England (and elsewhere), not the names of the accusers only, but the charges made by them, were concealed from the prisoner's knowledge up to the time of his appearance in court, so that it was absolutely impossible for him to prepare any manner of defense. Nor was the English prisoner allowed an advocate at all in criminal cases. In the English trials, again, the accused was not allowed to bring forward witnesses in his behalf.

Now, I leave your honest and unbiased minds to draw your own conclusions.

Butcheries of European Justice.

Professor Charles C. Starbuck, after a conscientious study on this point, feels justified in stating that "Not only on the continent, but also in England, down to 1688, all prisoners whom the government wished to condemn would have been infinitely safer if tried by the inquisition. Even in Spain, notwithstanding the control of the crown, the resolute regu-

English and European justice in the sixteenth, the seventeenth, nay, even the eighteenth century. The charge of inhumanity has as much foundation on fact as the two we have already examined. The inquisition was naturally governed in this respect by the methods then in vogue with other courts of justice; though eulogy would lead to the conclusion that to some extent the inquisition was in advance of its age.

The Dungeons.

Now as to the third charge, chains were never used, unless in some isolated cases to prevent suicide. As much can not be said of the contemporary English or continental prisons. As to the cells of the inquisition's dungeons, we have the testimony of Llorente himself, who, overwhelmed by the evidence in his possession, feels bound to acknowledge that they were "good vaulted chambers, well lighted and dry," and "large enough for exercise." For a companion I would invite you to read what John Howard and Elizabeth Fry wrote only a century ago concerning the horrors of English and continental prisons. I will give you one specimen of the cheerful surroundings of Elizabeth's prisoners. Jardine tells us that the dungeon into which Father Sherwood was put in the tower of London "was a cell below high water mark and totally dark, and, as the tide flowed, innumerable rats which infected the muddy banks of the Thames were driven through the crevices of the walls into the dungeons." Alarm was the least of the poor inmate's terrors. At times, during their sleep, flesh was torn from the arms and legs of the prisoners by the rats. This happened, gentlemen, after a century of enlightenment had separated a new age from that or Torquemada.

The Use of Torture.

We shall now take up the charge of the use of torture. It was a cruel thing and deserving of our condemnation. But again, why should we consider the inquisition more blameworthy than other European courts of the period? Let us be just and reasonable. Torture was everywhere in use, whilst it was in use with the inquisition, and became obsolete there when it grew into disfavor elsewhere. The same happened with the practice of burning alive. The very thought makes us shudder. Yet you need not go back three or four centuries to witness the diabolical deed. Had you lived somewhere in the south you might have witnessed a gathering of thousands of citizens belonging to the most enlightened republic of the world, at the end of the nineteenth century, gloating over as fiendish a deed as ever was done by devils or men. So true it is that after all human nature is the same the world over, and at all times. Scratch a man and you will find a savage, we might with all reason say. The inquisition made use of the torture in her judicial proceedings, and burned some people alive. But there are a few precautions which she took in the employment of torture which were not

against the prisoner amounted already to an almost complete proof of his guilt. It was permitted only once in each case and the presence of the inquisitor or the ordinary was required, not as it is popularly believed to refreshen their souls with the spectacle but to see that the experiment was conducted with as much mercy and mildness as was possible under the conditions. We must turn our attention now to the other tribunals of justice of the same date.

Professsor Starbuck will speak for me with his usual directness and lively style: "But when we consider the mode of execution, the German cruelty leaves Spanish cruelty out of sight. It may be that ordinarily the Spaniards are more callous to the sufferings of others than the Germans, but the German punishment of witchcraft was, it would seem, incomparably more terrible than the manner in which death was usually inflicted under sentence of the holy office. Except in an occasional instance of double relapse into heresy, every culprit condemned to death by fire was asked at the stake if he would have a confessor. If he said yes, as almost all did, he was garroted and his body burned. . . . . On the other hand, except in England and New England, which punished witchraft with hanging, the uniform punishment, from all that I have ever seen in Scotland and on the continent, was burning alive, without any mitigation. This renders German cruelty simply incommensurable with the Spanish."

In another place he says: "Lastly, in point of punishment, the Spanish Inquisition was incomparably milder than the civil courts. A small proportion of its victims were burned alive The vast masses were garroted or hanged, the bodies being burned. The punishments of the civil courts were burning alive, burying alive, drowning, tearing to death with red hot pincers, drawing asunder by wild horses, breaking on the wheel. How many other hideous forms of punishment, I can not tell."

The Number of Victims of the Inquisition.

We are nearing the end, I will take up the charge which deals with the number of victims. Llorente is the author from whom the figures of the inquisition's victims are usually taken. I have already proved to you that it is unworthy of credence. These are his figures from Torquemada to the time of the Inquisition: 23,112 burned and 201,244 tortured. I fear that not a few of us might object to go to heaven by the road of certain martyrdom, and it would certainly be making you go through that ordeal to discuss his figures in this paper.

Two German writers, in the thorough manner peculiar to those of that nationality, have done it for us. They are no friends of the inquisition. You can read in the respective works of Gams and Weis the process by which they have arrived at the conclusion that from the time of the establishment to the day of the suppression of the inquisition there were but 4,000 burned. This they prove, I believe, to the satisfaction of every body.

Sir James Stephens, following Llorente's argumentation, as applied to English executions, finds that there would have been for the same period of time which the inquisition lasted 264,000 of them, as against Llorente's 23,112.

Victims of Justice in Germany and England.

But I prefer before getting through with this charge to have Prof. Starbuck tell us in his own language how the deadly parallel works: "As there was nothing to check credulity, so there was nothing to set a limit to terrified cruelty. (He is speaking of the cruelties practiced on the victims of sorcery.) A soundless dismay, as now in Africa, extinguished every feeling of compassion. No wonder, then, that the executions were innumerable." Dr. David Mueller, the amiable and patriotic historian of Germany, a staunch and enthusiastic Protestant, moreover, says that from about 1480 to about 1750, that is some 270 years the wichcraft executions in Germany ran up "into the hundreds of thousands." Comparing this with statements of other writers, we many set down 300,000 as being the very least that he can mean. Indeed, he says that whole regions were laid waste. Moreover, in direct contradiction to Nippold, whose constant practice it is to charge everything bad in Germany upon the Roman Catholics, Mueller distinctly declares that the adherents of each religion were equally fanatical and cruel in the matter. Even had Spain, relatively to Germany, had then only the same population as now (and after the 30 years' war a much greater relatively population than now,) she ought to have burned 100,000 wretches to bring her up to the level of German cruelty. In fact, the holy office in 235 years sentenced to death for witchcraft, heresy, religious imposture, sacrilege, certain foul forms of immorality and several other crimes less than one-third the relative number that Catholic Germany and Protestant Germany, one as cruel as the other, put to death in 50 years' shorter time on the fanatical charge of sorcery alone.

Mackay, in "Curious Superstitions," says that, from the time of the act, passed in the reign of Queen Mary—an act, by the way, altogether due to the imperious harshness of John Knox—from this date to the time of the accession of King James I, 17,000 witches were burned in Scotland, whilst in England 40,000 supposed witches were dispatched between 1600 and 1680. Little wonder that Mr. Legge is moved to remark: Even supposing the figures are, as one would fain hope, grossly exaggerated it would appear that the whole number of inquisition victims would hardly have afforded the witch hunters of our own land sport for 50 years." Were I to speak of the atrocities, without number of parallel in the history of any nation, of Henry VIII, good Queen Bess and Cromwell, I would never finish.

Did the Inquisition Persecute People of Learning?

What about the much paraded charge of the persecution of learning? I believe I know a little of the literature, of my own country and I can say, without fear of contradiction, that there was no branch of knowledge in the cultivation of which the sons of that mighty Spain did not excel above all others. During the greatest rigors of the inquisition there was a splendid renaissance of letters and arts which fills the sixteenth century, and makes it the golden era of literature, school of science, discovery and wealth. Her language was the court tongue of Europe and her costumes and names the envy of other nations. There was greater freedom of the stage, of the press, of speech than that enjoyed in some modern states. Those were the days when Gutterrez de Foledo, a son of the Duke of Alza and a cousin to the king, become a professor in the University of Salamanca; when Don Pedro de Velasc, a son of the good Count of Haro, so famous as Grand Constable of Castile, read lectures on the Latin classics; Don Alfonso de Maurique, a son of the Count of Paredes, taught Greek in the University of Alcala. "No Spaniard," says Paul Jove, "was accounted noble who was indifferent to learning." It was then that Nebrija's bright star shone. He was a renowned lecturer, author of numerous works on linguistic criticism, both as regards Castilian and Latin, and he was, besides, celebrated throughout Europe as one of the lights and leaders of the great revival.

So impartial a witness as Erasmus affirms that liberal studies were brought, in the course of a few years, to so flourishing a condition in Spain as not only to excite the admiration of scholars, but to serve as a model to the most cultivated nations of Europe. Those studies were pursued not by men alone. Spain was foremost in everything in those days. Women shed as much luster upon her as her sons had done. Dona Beatriz Galindo was chosen to instruct the queen herself in the Latin language, and such was her vast learning in that branch of knowledge that her contemporaries, themselves very great lights, rewarded her with the significant title of La Latina. Even more remarkable was Doña Francisca de Lebrija, daughter of the great humanist, who gave lectures in the University of Alcala, while Doña Lucia Medrano occupied the chair of classical Latinity in the world-famous University of Salamanca. The first polyglot Bible was printed then. It is admitted by even the most biased hisorians that the century and a half from the establishment of the inquisition, 1489, to the battle of Rocroy, 1543, when the famous Castilian tercios were for the first time defeated after nearly two centuries of uninterrupted victories, was for Spain a period of enormous prosperity, of boundless material wealth of military power and glory.

Spain Would Gladly Blot out the Stain.

After all that has been said, do I sigh for the days of the Spanish Inquisition? Passionately as I love my beloved Spain, I would much rather see her an outcast in the world, without friend and without home, than to see her guilty of a second inquisition. No, gentlemen, that inquisition has left behind a stain that even in her dreams, Lady Macbethlike, she wishes to blot away. But it remains, to be as an everlasting warning against the crimes of olden days. Yet, what country is there under the heavens above which does not groan beneath the crushing weight of its thousands of victims? Let it be ever so young, and the mark of Cain has already been branded on its forehead! LET HIM WHO IS WITHOUT SIN CAST THE FIRST STONE.

The Boers in South Africa are retreating before the victorious British army. As it appears, the war may soon end. It ought never have been waged. Of course, this is the age of enlightenment, humanity and benevolence.

17, 19, and 21.

ST. JOSEPH.

St. Joseph was descended from the kingly line of David, and was a kinsman of the Blessed Virgin Mary (Matt. i. 1—16). The Gospel gives him the praise of being just (Matt. i. 19), that is, a man distinguished for all virtues. And surely, as he was chosen from all other men, by God, to be the foster-father of of his Son, he undoubtedly excelled, in virtues and sanctity, all saints then living. Of his youth, nothing certain is known to us, and of his latter life we know only what the Gospel relates. He was a carpenter (Matt. xiii. 55), and lived at Nazareth, in Galilee (Luke ii. 4). Being espoused to Mary, he was inclined, upon learning that she was with child, to put her away privately: not desiring to expose her to public reproach: but being instructed by an angel, he took her to himself, in obedience to the command of God, went with her to Bethlem, and afterwards, with Mary and the newborn child, fled without timidity to Egypt (Matt. ii. 13). 'At the command of the angel he returned thence, and again dwelt in Nazareth (Matt. ii. 23). From this place they went every year to the feast at Jerusalem, where it happened that Jesus, then twelve years old, remained behind them in the temple, and was anxiously sought for by them. More than this is not told us. At the time of the marriage at Cana, it would seem that he was no longer living since there is no mention made of him. Little, however, as is said of him, that little is rich in profitable instruction. How worthy to be admired is his example—his chastity, his tenderness towards Mary, his forbearing to pronounce a judgment in regard to her condition, when he could not explain it, his quick and unreserved obedience towards God and the commands of authority, his love for Jesus, and his care for both the mother and the Child. On account of his sanctity God has specially distinguished him by miracles, and the Church honors him in a particular manner. In the Litany of the Saints he is named among the Patriarchs, and the the feast of his patronage is celebrated on third Sunday after Easter. Venerate, therefore, St. Joseph; choose him for your protector in life and in death, and, to make yourself worthy of his protection, follow his evample.

St. Patrick.

St. Patrick was born towards the close of the fourth century, in a village called Bonaven Taberninæ, which is supposed so be the town of Kilpatrick, on the mouth of the river Clyde, in Scotland, between Dumparton and Glasgow.

In his sixteenth year he was carried into captivity by certain barbarians who took him to Ireland, where he was obliged to keep cattle on the mountains and in the forest, in hunger and nakedness, amidst snows, rain, and ice. The young man had recourse to God with his whole heart in fervent prayer and fasting; and from that time faith and the love of God acquired continually new strength in his tender soul. After six months spent in slavery under the same master, St. Patrick went to the sea-coast, found a vessel and after three days' sail made land, but wandered twenty-seven days through deserts, and was a long while distressed for want of provisions.

Some years afterwards he was again led captive, but recovered his liberty after two months. The writers of his life say that after his second captivity he travelled into Gaul and Italy, and saw St. Martin, St. Germanus of Auxerre, and Pope Celestine, and that he received his mission and the aspotolical benediction from this Pope, who died in 432.

He passed into Ireland, to preach the Gospel, penetrating into the remotest corners; and such was the fruit of his preachings and sufferings that he baptized an infinite number of people. He ordained everywhere clergymen, induced women to live in holy widowhood and continence, consecrated virgins to Christ and instituted monks. He took nothing from many thousands whom he baptized, but gave freely of his own, both to Pagans and Christians. He distributed large alms to the poor in the provinces where he passed, and maintained and educated many children, whom he trained up to serve at the altar. The happy success of his labors cost him many persecutions.

St. Patrick held several councils to settle the discipline of the Church which he had planted. He established some other bishops, and not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vineyard with so fruitful a benediction and increase from heaven, as to render Ireland a most flourishing garden in the Church of God, and a country of Saints.

In the first year of his mission he attempted to preach Christ in the general assembly of the kings and states of all Ireland, held yearly at Tara, the residence of the chief king, styled the monarch of the whole island, and the principal seat of the Druids or priests, and their paganish rites. The son of Neill, the chief monarch, declared himself against the preacher; however, Patrick converted several, and, on his road to that place, the father of St. Renignus, his immediate successor in the see of Armagh. He afterward converted and baptized the kings of Dublin and Munster, and the seven sons of the king of Connaught, with the greatest part of their subjects, and before his death almost the whole island. He founded a monastery at Armagh; another called Domnach-Padarig, or Patrick's Church: also a third, named Sabhal-Padraig, and filled the country with churches and schools of piety and learning, the reputation of which, for the three succeeding centuries, drew many foreigners into Ireland. He died and was buried at Down, in Ulster. His body was found there in a church of his name in 1185, and translated to another part of the same church.

St. Benedict.

St. Benedict, was born in Italy, A. D. 480. At the age of fourteen he left Rome, where he was at school, and went secretly to Subiaco, where for three years he dwelt unknown to the world. From thence he was made abbot of a monastery at Vicovaro, but the monks becoming dissatisfied with his strictness, he left and went to Monte Cassino (529), where he established a monastery that in time became the most celebrated house of learning and religion the world has ever seen.

Besides prayer and penance, and the usual vows of poverty, chastity, and obedience, St. Benedict added labor—intellectual and manual. Under the hand of the Benedictines, deserts, marshes and mountains became gardens; their monasteries became homes of learning; in them history was written, science cultivated, and religion and civilization found their great defenders. It is usual to decry the monks, but the fact must ever remain that, through them, whatever of classic lore or ancient or mediæval history we have, has beeen preserved. To the Benedictines is due whatever of ancient civilization we have.

One of the preachers in Los Angeles announced that it was useless to pray for rain, because rain depends on atmospheric condition, subject to immutable laws. According to this, God also depends on immutable laws and atmospheric condition. So we have again materialism—or pantheism.

We have a mass for four voices on hand. It is the work of the late Rev. F. Witt. We cannot use it for our Indiau choir, first because it is too difficult and second we have not the necessary forces. Any able choir director who asks for it may have it for a smile, provided he promises to execute it next Easter Sunday.

Please, do not say what you know about prayer, except you practice it yourself. They who pray daily, who pray regularly, know much better how to pray than those who never bend their knee and who at the same time manufacture prayers to suit the people—and not God!

THE MISSION INDIAN.

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BANNING, CAL., MARCH 15, 1900.

Did you make your Easter Duty? Did you receive the Holy Eucharist during the Easter time.

Work and pray! There is no heaven for lazy people!

The road to Heaven is narrow —the road to perdititon is wide.

Rev. Father Fitzgerald has been very sick, but is now recovering.

The Dominican Sisters in Anaheim are enlarging their orphan asylum.

Rev. Father Griffith is successfully paving the way for a new church in Anaheim.

We adore Thee, O Christ, and we bless Thee, because through Thy Cross Thou hast redeemed the world.

Eternal Father, we offer Thee the Precious Blood of Jesus in satisfaction for our sins and for the wants of the Church.

The Rev. Caballeria in his journal La Actualidad very kindly referred to the Mission Indian and its editor. Thank you, Father.

The Rev. Father Doyle is staying at St. Boniface's Industrial School, hoping that a short rest and the pure mountain air may benefit him.

Visitors to St. Boniface's School: Very Rev. J. A. Linn, Mr. R. B. Young, architect, Mr. Spaulding and Geo. Meyer, contractors.

The Lazarist Fathers are blessed in having two members of their order ordained priests, namely Rev. Fathers Morris and Ryan.

The foundation of the new chapel at St. Boniface's is laid. The boys helped willingly. So it took just two days to finish this part of the work.

Three Redemptorist Fathers were giving a mission to the Cathedral parishioners. The exercises were very well attended and brought grace and benediction to many.

Rev. Father Clifford of the Cathedral is preaching the Lenten sermons at St. Mary's Church, Boyle Heights. The sermons of Father Clifford are always instructive.

Very Rev. Father Kilian Schlosser, Commissary of the Franciscans of the Coast passed through Banning on his way to Phoenix, Ariz., to confer with the Fathers there.

Mr. R. B. Young and Mr. Giesler of Los Angeles intend to surprise the people in the South with an ingenious invention, which will provide "public cooling rooms" for the summer months.

The Rev. Father Connealy preached a splendid sermon latety at San Jacinto. It took deep roots especially in the heart of one good elderly lady. Now if the Father would be a Methodist preacher, it would have caused a sensational conversion.

Looking at the buzy boys and girls of St. Boniface's, one cannot help to admire their good will for useful work. Work and pray, has always been the motto at our school.

Superstition is believing too much, infidelity and heresy are believing not at all or only part of the revelation. Between these two is faith in whatsoever God has revealed.

The U. S. Indian Agent, Hon. Lucius Wright in a communication asked us to furnish the names of the indigent Indians at Palm Springs. He then kindly sent provisions to the poor people.

The Yuma church, although not quite finished, is used for services. By and by the finishing touch will be given to the edifice. We are sure the parishioners of Yuma cannot do a greater or more meritious work than to successfully complete the church-building. All for the glory of God—and also to aid the good and worthy pastor, Rev. Father Durand.

☞ There will be a great time at the Korbel Hall, Boyle Heights. The Right Rev. Bishop Montgomery, D. D., will give a lecture, and after the lecture the children of St. Mary's Church will render a drama. Do not miss it—and do not forget the day. It is the feast of the good Rev. Father Doyle—March the 19th at 7.30 P. M.

The best preserved mission in California is San Gabriel. The pastor of the congregation is the Rev. Joachim Bot, a pioneer priest of the diocese. During his many years' administration of San Gabriel, he repaired the mission church, thus keeping a landmark of California in its original state. The Rev. Father is an experienced, well educated priest doing good works without ostentation.

Rev. Father Caballeria has issued a letter to the faithful at Azusa, in answer to a pastoral of a certain Vasquez. From our own experience, we know that such controversies will do much good. Prejudice may do harm, may even crush truth for a while. But Catholics, clergy and lay people, owe it to their sacred cause to frankly profess and defend their faith. Falsehood does not like the light. In the end truth will conquer.

Rev. Thomas Ryan, C. M., came to Banning to mend a stubborn cough. He succeeded pretty well. He returned to St. Vincent's College, Los Angeles, March the 8th, received the same day tonsure and will be ordained priest March the 19th.

The Rev. Father M. McAu[illegible] has succeeded in decreasing [illegible] debt of the Sacred Heart Chu[illegible] East Los Angeles. The surrond[illegible] of Church and parochial reside[illegible] are beautiful, the parochial scho[illegible] attended by a greater numbe[illegible] pupils than any other school. [illegible] means success.

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LETTERS TO UNCLE TOM.

Remember the Bishop's Sermons.

ST. BONIFACE'S IND. SCHOOL.
BANNING, CAL., FEB. 28, 1900.

My Dear Uncle Tom:

I am very glad to say that we have spent many happy days with the Bishop here last week. He came here Saturday evening and on Sunday he said Mass at nine o'clock and after the Mass he preached a sermon. First he read the Gospel which he told us to remember as much as we could that he would ask us the next day. The subject was the husbandman who hired some men to work for him in his vineyard and that he would pay them a penny a day.

Then he came on Monday to our school and he asked us all about the Gospel and we told him all and then he asked us some more things.

The Sunday following he again said Mass at nine o'clock and then he preached another sermon, which was about a farmer who went out to sow seed and some fell by the wayside which the birds of the air picked up, and some fell on stony ground and springing up soon withered away because it had no root, some fell among thorns, and was soon choked, and some fell on good ground and brought forth fruit of a hundred fold.

He said that the seed was the word of God which God sows in our souls and the man that is represented is God himself. He said that the kingdom of heaven is like to these two parables: The parable of the man who hired men into his vineyard and the man who went out to sow the seed. I remain as ever your loving nephew

STEPHEN SAUBEL.

Many are Called, But Few are Chosen.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., FEB. 23, 1900.

Dear Uncle Tom:

The Bishop came to see us and Sunday preached on the Gospel and he said that he would ask us the next day. So he did; we told him as much as we remembered. He said to us in the Gospel: "Our Lord as a farmer went out to hire laborers, and having agreed to give them each a penny a day, sent them into his vineyard." He went out at the third and sixth, and at the ninth hour, found some men standing idle sent them into his vineyard telling them that he would give them what was right.

He did the same at the eleventh hour, found some men standing idle again and sent them into his vineyard too, and those who came first thought that they would get more than those that came last. He payed them all a penny. And those who came first began to complain about it, because those who came last he made equal to them and they had not worked as much as they did that came first. The master answered, I do not see why you should [illegible]in, because I am generous, and [illegible] So it will be in heaven, the [illegible]hall be the last and last first. [illegible]ny are called but few are chosen. [illegible]er Hahn was out in the reser[illegible]. He went to see if there were [illegible]ck people. We were all very [illegible]hen he came back. Dear Uncle [illegible] hope to see you soon. Your

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The Girls Danced.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., FEB. 23, 1900.

Dear Uncle Tom:

Some of the children are writing to their parents, but I want to write a letter to you. I go to school every day and I am in the third grade. I am studying geography and I learned last Friday that the capital of Alabama is Montgomery, and whenever I say it I think of the Bishop.

We were all very happy to have our dear Bishop spend a few days at our school. We love him very much and we like to hear him talk to the children. When the Bishop came to our playroom, the girls danced for him and I think he liked it because he laughed so much. Dear Uncle please come to see us soon. Your loving niece,

FLORIDA PEÑA.

Washington's Birthday. What the Boys Like.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., FEB. 24, 1900.

Dear Uncle Tom:

I hope to see this letter in the Mission Indian. We had a nice time on Washington's Birthday. About half past nine the boys started off to the mountains. We got back at two o'clock and had our dinner. About seven in the evening we all dressed up in our Sunday clothes and Father, the Sisters, girls and a few visitors came over to our school. We sang some national songs and then Father told us about George Washington, the Father of his country, and other great men. When everything was over, a bucket of candy was brought in and we all had a feast. That's what the boys like. I am your nephew,

BLAZE GONZALES.

SOLDIERS OF THE CROSS.

By Most Rev. J. B. Salpointe, D. D.

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Write to **Mission Indian, Banning, Cal.**

Forgetting Names.

Among the minor mental complaints with which we are sometimes afflicted, especially in society, is what might be called social aberration, the symptoms being a curious stoppage of the current of thought, which causes us suddenly to be completely oblivious of the subject of conversation and which leaves us ridiculously at loss for an intelligent rejoinder to the remarks of any one with whom we may be talking, says the New York Tribune. One of the many phases of this peculiarity is the forgetting of names with which we ought to be perfectly familiar, leaving us in a most awkward and mortifying situation. This sudden forgetfulness may affect the young as well as the old, but of course with the latter it is immediately ascribed to mental failure.

"You know what gracious manners Mrs. X has," remarked one of her acquaintances, speaking of a certain grand dame. "It was too funny, the other day, at one of her receptions, to see her introduce a visitor to a friend of hers who was stopping in the house. She began with the friend. 'My dear, I want to present to you Mrs. —— and then she stopped. I knew in an instant by the expression of her face that she had forgotten the name. Hastily mumbling something she recovered her self-possession and proceeded. 'I know you will be mutually interested,' she continued, with a happy inspirartion of memory,' as you are both so fond of music. My friend, Mrs. ——' here she stopped again. In her agitation she had forgotten the other name. Another mumble, and then concluding with the words, 'a rare performer,' she sailed off with dignified and apparent unconsciousness. The two women looked at each other and laughed, having grasped the situation.

"I am Mrs. Smith, said one, and 'I am Mrs. Brown,' replied the guest of the house. 'Poor, dear Mrs. X! Her memory is not as good as it used to be.' "

People have even been known to forget their own names on occasions, without any other sign of mental trouble, and a case of a young woman who forgot the name of her fiance when asked to introduce him to an acquaintance shows that it is not a failing of old age. It is simply a curious little lapse of memory to which we are all liable.

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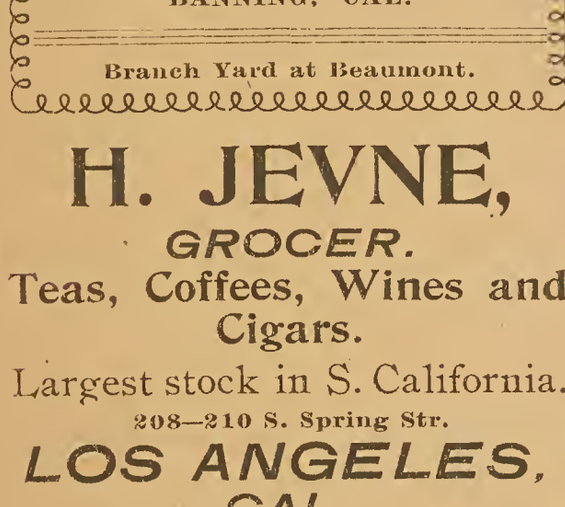

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BANNING, CAL.

The Mission Indian

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B. FLORIAN HAHN,
C. P. P. S.

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The Sisters Of The Blessed Sacrament For Indians and Colored People.

Read at the Philadelphia Convention of The Priests' Eucharistic League.

The Reverend Director General of the Priests' Eucharistic League and also the Local Director of this centre have requested a short paper relating to the Sisters of the Blessed Sacrament. Therefore, in compliance with their wishes, the following statements are submitted.

The history of this community is summed up concisely and clearly on two carved panels, one on each side of the altar piece in the Sisters' chapel at Cornwells. The panel on the left bears the coat of arms of Right Reverend James O' Connor, and above his armorial device are the following words:

Jacobo O'Connor
Antistiti Omahensi
Qvi pio Consilio
Semina Jecit
Religiosae Societatis
Vnde Indis et Negris
Salus Christi
Floresceret.

The panel on the right shows the coat of arms of the Archbishop of Philadelphia, with this inscription:

Patricio Joanni Ryan
Archiepisco Philadelphensi
Cvltorio optimo
Qvi frvctvm vt ferrent
Semina casta
Rigavit
Sponso Coelesti
Rite Dicavit.

Therefore to the late lamented Bishop of Omaha is really due the formation of this new religious body. The idea of establishing such a community sprang from his zeal for abandoned souls. His ministration as Bishop brought him in contact with the children of the forest and showed him how abject was the wretchedness of the Indian. His physical condition was pitiable. Frontier settlers, traders, even Government officials had robbed him of his small portion, and where once he roamed as lord of the prairie the white man now held sway and forced, without due recompense for the territory taken, the rightful owner to dwell in a tattered tent or in some poor mud hovel. His intellectual state was in keeping with his surroundings. The so-called education, instead of elevating, had degraded the Indian. His morals, too, were of a low order. Naturally upright, by association with the Whites, this race of heroic mould had lost its pristine purity and had fallen into abominable excesses. True, some of the tribes had received the Catholic faith from the missionaries of old; but still their spiritual interests had been neglected so long that even these favored few had scarcely any faith at all, and not being led by the spirit of truth, their lives were little, if any, better than those of their benighted brethren.

Whence came such a state of affairs? The Indian was a child of God. He was entitled to all the benefits of Christianity, and yet even at the doors of truth, he was in reality a pagan with hardly any knowledge of his Maker. Why this spiritual blindness? Blame must rest somewhere. Without wasting time, though, in placing the responsibility of this crime, the Bishop set about at once to remedy matters. After prayerful consideration, he determined that the best, the surest way of repairing the past and providing for the future of the Indian was the establishment of a congregation exclusively devoted to the salvation of the aborigines.

But before settling on any definite plans, God in His goodness directed the Bishop's eye towards the Southland. There he saw a sight still sadder than that picture in the forest—a people torn from their native shores, living in a strange land, reduced to slavery, with practically no rights, and with very little religious training. Witnessing this scene of desolation, the kind-hearted Bishop included the negroes in his grand scheme of evangelizing Christ's poor.

God moves in wondrous ways, His mercies to perform. Those whom men deem weak, He chooses as strong. Those who seem the most fearful, prove themselves in times of need the the bravest. It was Veronica who pressed through the crowd around the insulted Saviour and wiped the blood from His face. It was Mary who stood on Calvary and watched the God-Man die. It was Magdalen the sinner who was first at the tomb of the risen Lord. From then till now the devout female sex has followed the Master with a love strong as death. Even for the work Bishop O'Connor had in view, a woman was to come forth from the highest rank of society and sacrifice wealth and time and temporal advantages and life itself in the cause of Christ.

A penitent of the Bishop, while he was yet Father O'Connor, Miss Katherine Drexel remained under his spiritual guidance after his elevation to the episcopate. He knew better than any one else her desire to become a religious: but, prudent as he was, he advised delay. Divine Providence, he said, would manifest itself in proper time, and speak then in a language unmistakable. When the Bishop's plans regarding the Indians and negroes were clear to himself he laid them before Miss Drexel, telling her at the same time that now he thought God's will was evident. Christ wished her to form a new society for the temporal and eternal welfare of the Indian and negro. Fearful, yet confident, she obeyed Heaven's call, and entered the Novitiate of the Sisters of Mercy at Pittsburg, Pennsylvania, May 6th, 1889.

A year later God in His wisdom and mercy saw fit to take the Bishop to Himself. The seed, though, was planted. It had fallen on good soil. It was destined, therefore, to live and thrive and bring forth fruit a hundred-fold.

Though God had removed one support and consolation He did not intend to leave the new community friendless. He had appointed another spiritual father to watch over the infant society, to protect it from danger, and to guide it in the ways of holiness and truth. When Bishop O'Connor died, Most Rev. P. J. Ryan, Archbishop of Philadelphia, gave his counsel and his aid in the foundation of the new Institute; and on the 12th of February, 1891, he formally established the community known as the Sisters of the Blessed Sacrament for Indian and Colored People, receiving then the vows of Sister Katherine and at the same time naming her superioress of the new community. In all, thirteen novices acknowledged obedience to her.

Their first dwelling was the homestead of the Drexel family at Torresdale. Here they remained until December 1893, when all were transferred to the new Convent of St. Elizabeth, at Cornwells. This is the mother house. Since that time the community has grown rapidly, so that it numbers now 57 Sisters, 29 novices, and 4 postulants.

The special work here at Cornwells is for the negro. One hundred and five girls receive a good common-school education. Besides the ordinary branches of learning these colored children are taught dress-making, cooking, laundry work, and house-work in general. The aim is to give all a fair English education and a thorough knowledge of domestic economy. The girls remain until they reach the age of twenty-one. By that time a character is formed which should be able to stand all the temptations of the world.

Forty-five boys are also here. These hopefuls receive instruction in the elementary parts of school work. When they arrive at the age of twelve they are sent to Clayton, Delaware, where the Josephite Fathers conduct an industrial school for the negro youth.

In addition to "Holy Providence," as the home of the children at Cornwells is called, the Sisters have an Indian school at Santa Fe, and a school for colored girls at Rock Castle, Virginia. The system of training in each of these institutions is along the same lines as that followed at Cornwells. Apart from the work done for the little ones, these Sisters also visit the colored old folks and Indians in the neighborhood of their convents; and often see their efforts rewarded with conversions to the faith.

What reference, though, has all this labor to Jesus in the Blessed Sacrament? The rule of the Sisters will tell us. First their own sanctity, while nourished by the Bread of Angels, is to be modeled after the life of Christ in the Tabernacle. "Jesus really present in the Holy Eucharist shall be the constant object of their affection. They shall often reflect on the infinite charity displayed for us in that ever adorable Sacrament, and by frequent visits every day, pay assiduous court to their Heavenly Spouse on the throne of His love, uniting their acts of adoration, prayers, and thanksgiving, to those of the angels who continually attend Him in the tabernacle. In all their sufferings and anxieties, in all their fears, afflictions, and temptations, they shall seek comfort and consolation at the foot of the altar. They shall endeavor to model themselves on the gentleness, humility, obedience, and annihilation of Jesus in the Blessed Sacrament."

After worshipping our Sacramental Saviour in a most practical way, by the imitation of His life beneath the veils of faith, the secondary object of the Institute begs the Sisters to "zealously endeavor, by an apostolate of prayer and work, to procure through Jesus in the Blessed Sacrament living temples for the Divinity amongst the Indian and colored races. To attain this end, the Sisters admitted to this religious congregation shall consecrate themselves, body, soul, and spirit, to the service of their Eucharistic Lord, by their twofold apostolate, and feel convinced that even if they were to perform heroic acts of virtue they would only be doing their duty; that is, they would be conducting themselves as it is meet and fitting for the honor of Him who has given Himself entirely to them."

Thus we can easily see that the Tabernacle is the very center towards which every aspiration of the community turns—the alpha and the omega of the whole Institute. Having submitted these facts to you, dear brothers in Christ, in conclusion we request a prayerful remembrance of the work of these good Sisters, deeming its interest dear to you also by reason of the union with our Eucharistic Lord. May we not beg of you also to pray that the great, united effort about to be made to secure the means to preserve and extend their ministrations to the Indian and colored races may be crowned by God's fructifying benediction, thus securing new sanctuaries for our dear Lord in the grateful hearts of the children of these races?

(*From Emmanuel.*)

THE MISSION INDIAN.

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BANNING, CAL., APRIL 1, 1900.

Lent is a holy season.

Do good works!

Keep away from sin!

Humility, honesty, charity, meekness, chastity, piety are the fruits of faith, not of human wisdom!

Faith without good works is dead. Good works without faith are civil virtues. They are the means of obtaining faith. Charity and humility are the beginning of a good life.

Drunkeness is a vice, not a sickness.

How a well instructed man rather quits a good, honorable job than to quit frequenting a fiesta is incomprehensible.

Holy Writ says that drunkards and adulterers will not enter the kingdom of heaven. And they are also a disgrace to humanity.

If anything goes wrong with the Indians, they are at once declared to be Catholics! If they listen to the preacher they are reported to be his converts. Of course.

Relics must be placed into the sepulchre of the altar stone. Upon them mass is said. When there will be relics of American saints in every church of the country, we will not live any more.

Those who persist in living with another man's wife or husband, resist and disobey God. No matter whether Jew or Christian, Pagan or Buddist, this law is given to every one by an Allmighty, All-knowing, All-just God, the Creator, Preserver and Lord of the universe.

Two things are necessary for salvation: Faith and good works. Luther denied the necessity of good works. At the present time, many lay all the stress on good works and dogmatical tenets are declared non-essential. In medio stat virtus! The middle way is the golden way! A religion without any dogma or firm principle is no religion at all. There is no political party without a platform—there is no business without some principle—there is no society, no union, no federation without some underlying, mutual, agreeing tenets—and religion can exist much less without some fundamental truths guiding it. The Salvationists and Volunteers do not agree. Some differences exist between them. Now try to settle them on the problem of living a good life.

President McKinley has appointed the commission for the Philippine Islands. The Philippnes were christianized by Catholic missionaries. The majority of the people are Catholics. The men appointed to rule them are non-Catholics. There is much dissatisfaction expressed in the Catholic press about excluding American Catholics from the commission which is to have much to do in ruling the newly annexed colonies. But now if one or more Catholics would have been chosen to be members of that commission, what would it benefit the Catholics? Do we not have Catholics in office? What have they done for us? Remember Mr. McKenna and West Point! Remember the Assistant Commissioner of Indian Affairs under Cleveland, Mr. Armstrong. Our experience with Catholics in office is an eye-opener. Most of them are afraid to do something when a test-case turns up. A politician may be shrewd, but never reliable, and a Catholic politician is not better. What would a Catholic member on the Philippine commission help us? Nothing! Nevertheless if Mr. McKinley again runs for office, Catholic voters who are not fools will remember the Philippine commission. If not—the latter things will be worse than the first.

The Associated Press is daily sending columns of stuff concerning the editing of the Topeka Capital by Rev. Chas. M. Sheldon, "as Jesus would run it," which the Bee is concientiously throwing into the waste basket.

It is a magnificent advertisement for the Capital, and also for Rev. Chas. M. Sheldon, and is about as blasphemous a piece of fake work in the name of Christ as history has recorded.

If Christ were on earth, he would not be found editing the Topeka Capital or any other journal. He would have all he could attend to—would, in fact, have to work overtime—in driving mounte banks out of the pulpit.

If by any possibility, however, Christ could become an editor, he would be a good one. He would publish the news of the day with the same energy, the same attention to truth, the same regard to the facts of the hour, that were so strikingly shown in the reports furnished nearly 2000 years ago by those greatest journalists of any age, Matthew, Mark, Luke and John.—Sacramento Bee.

(Holy Writ informs us that our Lord wrote but once. He wrote on sand, never upon paper. He probably wrote down the sins of the Jews accusing the adulterous woman. From this we may infer that he would not write or publish any news-paper. He indeed would not publish any scandalous, uncharitable and irreligious matter. He would reprimand the sinners, especially hypocrites, but He would not expose in print to the public gaze sensational, scandalizing matter. He says: "Judge not and you shall not be judged." "In that they will know you as My disciples, if you love one another." If our Lord cared for writing, He would certainly have written, published and stereotyped some truths about which there is so much disagreement. Ed. Miss. Ind.)

LENTEN THOUGHTS.

Remember, man, that thou art dust, and into dust thou shall return. (Gen. iii. 19.) Every word strikes to the very heart. *Memento*, remember. The Church to-day reminds man of what he should never forget, of which every moment reminds him, and which he is most apt to forget. *Homo* ab humo, man is made of dust, of slime of the earth; his origin tells him his end, and humbles the illusion of human pride. What can dust and ashes be proud of? Remember that thou art dust, a statue of dust, of the slime of the earth, so slenderly put together that there is but one degree from putrefaction. What would that statue of clay be without the vivifying spirit? *Et in pulverem reverteris*, and into dust thou shalt return. Go to the cemetery, open the graves and see what remains of the body which during life is to man the object of so much care and solicitude.

"He knew not what he said." Peter was transported with joy when he beheld Jesus in His transfiguration. How will it be when we shall see Jesus in His heavenly glory? We frequently speak of it, but we know not what we say. "For the eye has not seen nor ear heard neither has it entered into the heart of man (to conceive) what things God has prepared for them that love Him." (I Cor. 9) Let us rejoice on this day of the transfiguration of Jesus, and of our own, where we also, like Jesus to-day, shall shine as the sun, But let us also now live so in the flesh that we can hope one day to be transfigured with Jesus.

Jesus cast out a devil, and the same was dumb, i. e., made the poor man dumb. How often does the evil spirit make us dumb! Dumb to the praise of God, which we should announce—dumb to prayers which we should say—dumb when others are slandered, whom we should defend—dumb to the faults and sins of those under our charge, whom we should punish—dumb to the instruction of children, whom we should teach—dumb to our own faults, of which we should accuse ourselves—dumb to the injury of others, which we can and should prevent. Pray to the Lord, that He may cast this dumb devil out of you, that you may speak where you ought, for the glory of God, for the good of your neighbor, and your own salvation.

"The last state of that man worse than the first." It is with the relapse of the sinner as with the relapse of the sick. The state of both becomes worse, more critical, more dangerous, perhaps even incurable. In place of one devil, seven more wicked come, for one vice draws another after it, and the already weak will become weaker with every relapse. Guard yourself carfully against the first fall into sin, but but if you have fallen once, guard the more against the second. To fall is human, but to fall again is diabolical.

The kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Chost, (Rom. xiv. 17.) In place of caring so unnecessarily and immoderately for the food of the body let us rather care for the bread of the soul—the word of God—for the heavenly manna—the bread of life in the Blessed Eucharist. What does it avail to pamper the body and to let the soul die of hunger? St. Chrysostom says: Eating has cast man out of paradise, frugality leads him back. Let us, then, during the season of Lent, be moderate in eating and drinking. Man lives not on bread alone, and we live not to eat, but we eat to live.

"He that is of God heareth the word of God, therefore you hear it not, because you are not of God." How do matters stand with us? Do we hear the word of God, and how do we hear it?—with pleasure and joy, or with disgust? With the ear or the heart? From the answers to this questions we may infer whether we are of God or not. And if we are not of God, of whom are we? Jesus says: "You are of your father, the devil." A terrible saying. How often do we hear parents say to their children, Ye devils. But if the children are devils, what are the parents?

"If I glorify Myself, My glory is nothing. It is the Father who glorifies Me." Behold here the true and false honor of man. He is not what he makes himself, nor what others make him, but only what God makes of him. Away then with all vainglory. If you praise yourself, your praise is nothing. Away with the vain applause and praise of men. They behold the exterior, not the interior—only the shell, not the kernel. Their praise is a sound, sweet to the ear of a fool, but intolerable and offensive to the ear of the wise. Strive so to live that God Himself may praise and honor you. My Father it is that honors Me. "For not he that commendeth himself is approved, but he whom the Lord commendeth." (II. Cor. x. 18.)

From the works of a Redemptorist Father.

A woman writes the following letter to the Examiner in relation to the "Boy Preacher:"

Oakland, Cal., March 8, 1900.

To the editor of the Examiner:

Dear Sir:—How strange it seems that the American people are such fools; look at the excitement over the supposed boy preacher at the Howard Street Methodist Church. Any one with common horse sense would at once know that he is no thirteen-year-old boy—but he said so—and that settles it. I know for a certainty that Jack Cook is no boy of thirteen and several others know the same—he is a girl twenty-six old nex October. They are all a set of imposters preying on the public for money. Mary E. Larabee.

The Bulletin has pictures of the boy as he looks, and as would look dressed as a woman.

(Next. Ed. Miss. Ind.)

DIOCESAN NEWS.

Rev. Father Doyle returned to his home in Los Angeles on St. Joseph's day. He improved greatly by his short stay in Banning.

Rev. M. Scanlan paid a welcome visit to St. Boniface's. He compliment the school on its improved condition.

Mr. Spaulding, the contractor, donated a fine corner stone to the new chapel of St. Boniface's, for which gift we render sincere thanks.

Rev. P. Victor, O. F. M. went to Pomona on Saturday March 24th in order to give to the German people an opportunity to go to confession.

Rev. Father Farrely is about to leave for a visit to Ireland. After the completion of his fine church, a vacation is richly deserved. A Happy Journey and Au revoir.

Miss Conealy, the sister of the Riverside pastor, came to see St. Boniface's. The kind young lady was highly pleased to see the Indian children and hear them sing so beautifully.

At St. Anthony's Hall, San Francisco, a concert was given on March the 25th. Ten pieces of genuine church music were reproduced by the choir under the direction of Rev. Father Raphael. It must have been an edifying instructive treat!

Mr. Fred L. Reardon of Los Angeles, the publisher of the Catholic Directory and Parish Gazetteer, called at St. Boniface's Industrial School. He made his journey on a bicycle. He was taking in the country and declared the surroundings of the school to be a paradise. Slowly, slowly—not quite so high.

Rev. Father Caballeria was again honored by an addresss and scripture quotations sent to him by a certain Vasquez, an anciano. The trouble is that the Scriptures do not interpret themselves, but must be correctly interpreted. As this is not done we need not wonder that every new sect claims some Scripture texts as proofs for its existence. Less Bible and more humble faith; less Scripture texts and more practical Christianity in life, less talk and more obedience toward Christ's Church would remedy many an evil.

On the feast of St. Joseph all the pupils at St. Boniface's assisted at the Holy Sacrifice of the Mass and many of them received Holy Communion. All united in one voice to sing their favorite hymn to our Holy Patron. The altars were decorated with pure, white lilies, fit emblems of that virtue so dear to the heart of St. Joseph. For these beautiful flowers we are indebted to our little friends—the boys of St. Mary's, Los Angeles and Joseph Lindley of Ontario. May our dear Saint, the friend of boys, obtain many blessings for those who have thus helped to beautify his shrine.

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COLTON, CAL.

The institution build by Mother Katherine at Cornwells, Pa., serves a two fold purpose, it is a cloister and a school. There are therefore two separated main buildings, the convent and the school building.

The cloister contains the chapel, the cells, recreation, dining and working rooms for the sisters and other necessary departements. An elevated walk leads trom the cloister to the school, by its distance perfectly separating one from the other. Both institutions are lighted by gas and heated by steam.

There are 160 Negro pupils at the school. Mother Katharine maintains both houses with her own means, besides the other two schools mentioned above, not to say anything about the help given by her to other Indian schools throughout the states.

Mother Katharine thus spends her fortune for charity, for the Negroes and the Indians. It is thus in this world: The poor will go to heaven through suffering, labor, piety; the rich can *buy* Heaven by spending their money for good purposes. If there is anything sure to come it is this: The merciful will obtain mercy, whereas the hard hearted, misery people will perish. "Blessed are the merciful for they shall obtain mercy." "Amen I say to you whatsoever you did *not* do to these my least brethren, you also did not do it to me."

Mistakes are sometimes made in acquiring riches. The moral law says: "Res clamat domino," i. e. the property calls or shouts for its master! It is at times impossible to righten all injustices, but by giving alms and donations for good purposes, such mistakes can be rectified.

We would ask our kind readers whom God has blessed with earthly goods, to assist those who are laboring in the Catholic Indian schools. It is a genuine unselfish work of charity.

Near Cornwells, Mrs. Merrill a sister of Mother Katharine, has established and is maintaining a training school for boys and young men.

The *Globe-Democrat* (Jan. 20th) reproduces the subjoined highly amusing artirle from the *Gazette*, a paper published in Emporia, Kan.:—

What stupid people there must be in the East. Three months ago, seeing in the announcement of new books received at the Smith Center (Kan.) library "David Harum" listed under "R. Kipling's work," the *Gazette* printed this paragraph: "Culture is rapidly pushing westward. The *Gazette* is pleased to note that the Smith Center library announces the new book, "David Harum," by that brilliant young author, R. Kipling." Western readers know this was intended for pleasantry. But in the East, where they think Kansas is full of Indians, they thought that a Western editor didn't know that Kipling didn't write "David Harum." So Eastern people began writing to this office correcting the statement, and pointing out the fact that Edward Noyes Westcott wrote "David Harum," not Kipling. The *Gazette's* paragraph was quoted widely in Eastern papers with great glee by editors who thought the joke was on this paper for not knowing who wrote "David Harum." Letters became tiresome, so the *Gazette* answered one man—a librarian in Chicago, telling the librarian that Kipling really did write "David Harum" under an assumed name, but that the *Gazette* thought Kipling's "Fourteen Weeks in Physics" and his "Elementary Trigonometry" were vastly better books. The letter written to the Chicago man was plainly burlesque, but he could not see it, so he took the letter to the Chicago *Post*. It was printed, and now letters and telegrams are coming to this office, asking if Kipling really did write "David Harum." The New York *Herald* wired to-day for proof of the assertion. The *Herald* was referred to Lydia A. Pinkham or H. H. Warner.

Great heavens! Can't the people east of the Missouri River see a joke unless it is labeled?

Since its organization the Catholic Truth Society of San Francisco has published upwards of thirty valuable and timely pamphlets. Every member is regularly supplied with a copy of these publications. That Catholics appreciate good Catholic literature is evidenced by the demand for many of these tracts. Orders have come in from all over the United States and the Truth Society has issued several editions of some pamphlets each edition numbering five thousand copies.

The Society supplies its publications at cost price, its only object being to disseminate them as widely as possible. It is prepared to fill all orders and societies or individuals interested in the spread of Catholic truth will be furnished with any of its pamphlets at the rate of two dollars and a half per hundred.

The following are some of the more important tracts dealing with Catholic doctrine, history and devotion or in refutation of popular calumnies.

"Six Lectures on Ghosts" by Rev. P. C. Yorke. These lectures have had a widespread circulation and are written in the vigorous style of Father Yorke. They expose notorious historical charges against the Catholic Church—the Gunpowder Plot, the Titus Oates Plot, the Gordon Riots, the Ecclesiastical Titles Bill in the present century. In these lectures Father Yorke traces the origin and progress of the Protestant Tradition in England from "Reformation" days to the present century, In "our Own Ghost" he outlines the rise and growth of bigotry in the United States and describes its favorite methods of warfare. "Luther and the Reformation," a pamphlet by Most Rev. Archbishop Riordan, is very valuable from an historical standpoint. The Society has three tracts on the Papacy—an historical one entitled "Was St. Peter Bishop of Rome;" a doctrinal tract, "Papal Infallibility," by Rev. P. C. Yorke, and a third on "The Temporal Power of the Pope," by Very Rev. J. J. Prendergast, V. G.

The two pamphlets, "Why I am a Catholic" by Rev. C. A. Ramm, and "Confessio Viatoris" by Kegan Paul are masterpieces of argument and logic. They trace the successive steps which finally led the writers into the Catholic Church.

"The Catholic Church and the Bible" defends the position of the Church on the Sacred Scriptures and proves from history that the Church has been the great friend of the Bible. "Are Catholic Ignorant" gives valuable statistics of education in Catholic and non-Catholic countries and refutes the common charge that Catholics are behind the times in education. "The Awful Disclosures of Maria Monk" and "The Record of Margaret Shepherd" have done great service in exposing two shameless frauds. "How to Help the Sick and Dying" contains a number of prayers and instructions for the sick. "The Church in Japan" and "The Church in the Philippines" by Rev. Joseph McQuaid give interesting accounts of the condition of Catholicity in the Empire of the Mikado and in our new possessions,

"The Women of Spain," "Devotion to the Sacred Heart" and "A Scripture Life of the Blessed Virgin" are others of the Society's publications.

From the above list it will be seen that the Truth Society has done good work in the publication and spread of Catholic literature. If these pamphlets were placed in the hands of Catholics and non-Catholics alike, they would result in a more intimate knowledge of the church's teachings and dispel many false opinions. Address Catholic Truth Society, Flood Building, San Francisco.

Sparrows Dyed Yellow and Sold to Innocent Victims as Singing Canaries.

The residents of Ft. Hamilton have raised a great howl because they have been swindled in the last week by an enterprising man who reaped a harvest from them by selling sparrows, dyed yellow, for singing canaries. His method in dying them was so good that it is absolutely impossible for his victims to really believe that they are not the possessors of genuine canaries until the dye wears off.

He followed the old English swindlers' method in calling at the house in the morning with small wooden cages, each containing what seemed to be a canary, and telling the woman of the house that he is selling first-class singing canary birds a $2 each.

The Ft. Hamilton swindler, as an act of good faith, would leave the bird and cage on a five-days' trial for a deposit of $1, the balance to be given when he called again, which he never did.

The birds, the man further explained, are frightened and timid at first, and says a little rest and quiet will fix them up and they will sing.

Many victims handed over $1. They discovered two or three days afterward that the dye came off, and that they were the victims of a base trick.

The police are looking for the man. He is described as about 30 years old, smooth-faced, with dark, curly hair.

Meanwhile those who escaped his clutches stop and look in wonder at the sparrows flying arouud Ft. Hamilton, with one side yellow and the other brown.

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THE EARLY TEXAS MISSIONS.

(From The Indian Advocate.)

As the sun is to the day—its light, beauty and glory, so the mission-spirit of the Church has been to civilization in every land and clime. Under its beneficent rays the darkness has fled, degraded humanity has been uplifted, the wildernesses changed into goodly habitations, and houses of worship erected where the heart of man may bow in adoration, and pour out to the "Giver of all good gifts," its songs of love and praise.

The first dawning ray that pierced the darkness hovering above the land which now is the State of Texas, was when La Salle unintentionally landed on its shore, at Corpus Christi, in January, 1685. This ill-fated expedition, however, was not productive of much good, and cost the intrepid leader his life.

Although historians inform us that eight Franciscan friars accompanied this expedition, there is no record to tell that any mission was established by them, at that time, on Texas soil. Misunderstandings and dissentions seem to have been the order of the day. Constant quarrels occurred between La Salle and his Naval Commander, until the latter, finally, left for France in one of the ships, taking with him her crew and a considerable portion of the ammunition and supplies intended for the colony. Thus La Salle was left with but one small vessel, and even she was lost that summer, leaving him without any means to continue his journey to his intended destination—the mouth of the Mississippi.

After several fruitless attempts to reach the Mississippi by land, and after having erected a fort—named St. Louis, La Salle set out again for that place on January 12, 1687, taking with him seventeen companions. He reached the Neches river. There he was killed by Duhaut, one of his followers, and buried by Father Anastase, the priest of the party who, it is said, dug the grave with his own hands and erected above it a rude cross. Only six out of the party of seventeen, ever reached the Mississippi.

Soon after La Salle's departure from Fort St. Louis, the garrison was overpowered by the Indians and all but five, who made their escape, were killed. Thus disastrously ended the first attempt at colonization on Texas soil.

When the Count of Mondova became Viceroy of Mexico, in 1686, and found that the French under La Salle had attempted to gain a foothold on the coast, he appointed Captain Alonzo de Leon, Governor of Coahuila, and ordered him to establish a military post there. When this was accomplished, he pressed toward the coast to drive the French from their post on Lavacca river. He arrived at the ruins of Fort St. Louis early in the year of 1689. On his return trip he visited the villages of the Cenis Indians, where he found some of La Salle's colonists captives, recovered them, and humanely returned them to their own country.

In 1690 de Leon again visited Texas. At that time he founded the mission San Juan Bautista, on the lower Rio Grande, near Presidio. It was the first mission, and there, on May 25, 1690, the first Mass was celebrated in Texas.

The same year de Leon also projected a mission at the ruined Fort St. Louis, to be called San Francisco, yet on account of the hostilities of the Indians, it was never built.

When Domingo Teran superceded de Leon in command in 1691, he manifested great interest in Texas, and penetrated into the country as far as Red river. He proposed to form many settlements and missions, but the greater number of his plans were never carried into execution. The La Trinidad mission was the only one that was ever established, on what is now the Trinity river, the river taking its name from the mission.

The Indians, however, were troublesome, and the place was in the very deart of the wilderness, subject to overflows and malignant fevers. The causes soon determined the Fathers to remove their establishment to the vicinity of Nacogdoches.

The next mission established in Texas was the Alamo. The location of this mission, as also its name, was changed frequently. It was founded in 1700 by the Franciscan friars of the Apostolic College of Queretaro, and was first located in the valley of the Rio Grande, under the invocation of San Francisco Solano. In 1703 it was removed to a place called San Ildephonso, but for what reason does not appear, and even tradition is silent upon this subject. Then it was moved back to the Rio Grande, and re-invocated under the name of San Jose. Here it remained under the spiritual guidance and temporal care of the good Father Jose de Soto until in May, 1718. Then on account of the aridity of the land, and several dry seasons, it was moved to San Pedro Springs, near the present city of San Antonio where it was given the name of San Antonio de Valero from St. Anthony of Padua and the Duke of Valero, then Viceroy under Spain in Mexico. In 1729, the Indians, having been stirred up by outside influences, were threatening the safety of the mission, and it was again removed "to a place better suited for the defense against hostile approaches." The spot chosen was between San Antonio river and San Pablo creek, "with open space around, over which the approach of the enemy could easily be seen, and the garrison put in readiness to repel assaults."

About sixteen families, sent out by order of the King of Spain from Canary Islands, arrived in Texas, and joined the colonists on San Antonio river. This new colony laid the foundation and built the church of San Fernando which, as time passed and the need required, was rebuilt and enlarged, and is now the Cathedral of that diocese.

As the locality, however, settled up with new colonists from Spain and Mexico, who put the land into cultivation, the Fathers of the Valero Mission began to feel crowded, and concluded to move once more. Therefore in May, 1744, they went across the river to the eastern side, and there laid the foundation of the Alamo. "Thus, after wandering from place to place, a distance of over 150 miles, in the wilds of this unknown land, for nearly half a century, seeking like 'the weary dove' a resting place and finding none, these good Fathers at last found for their mission a safe and sure lodgement, and gave their church a name that formed the battlecry of that little army of heroes at San Jacinto on that memorable day which ushered into being the Lone Star State."

The Alamo, in time, became a place of safe refuge whereto the monks and members of other missions fled in their days of stress and trouble, always finding there helpful hands and tender hearts to welcome them.

In 1716 the San Augustine Mission was founded for the Ayish Indians on what is now Ayish bayou, the Nacogdoches Mission in what is now Nacogdoches country for the Nacogdoches, and the Orquizacco for the Indians of that name on San Jacinto river. These missions, however, were broken up during the contention between the French and Spanish for possession of the country, and the converted Indians were removed to the Alamo in 1772.

Our Lady del Pilar Mission was established on the Sabine in 1718, to convert the Adaes Indians. Some authorities attribute the establishment of this mission to de Alarconne, others to Ramon. It was never prosperous, and, in its most flourishing day, consisted of only "forty houses and a church." In 1790 it was broken up, and the Christian Indians transferred to San Antonio, where they were allotted land and established near the Alamo. However, in 1805, when Bishop Feliciana Moria visited the Sabine country, he baptized over two h[illegible] church [illegible] probab[illegible] used fo[illegible]

(To be continued.)

FAKERISM.

The fact that Christian Science and Spiritism flourish so vigorously in this country shows a public affinity with fakerism. That both are money-making schemes devised and conducted mostly by frauds is apparent to any one who observes with half an eye. Yet the victims to the delusion are as thick as flies about sticky fly-paper. How do we account for this pitiable lack of even a modicum of common-sense amongst so many people? There is always a fair proportion of born fools in any community. These are always easy and natural victims to fakes. But these do not account for the large numbers who have fallen under the baneful influence of the two rank superstitions of the hour, Christian Science and Spiritism. There is another explanation. It is the loss of religious faith amongst the masses of the people. People without the sure anchor of supernatural faith are always prone to superstition. The mysterious and the marvelous appeal to man naturally; he instinctively feels his own limitation and the mystery that lies round about the narrow limits of his mundane existence. When, then, he once loses faith in the supernatural, he turns to the preternatural as a vent to his love for the marvelous. He holds commerce with things uncanny and lends himself to the most absurd delusions without regard to the plainest dicta of his reason. We need not therefore be surprised to see the spread of Spiritism and Christian Science in our day and in our country. The loss of faith is a sure premise to the cult of superstition and such fakerism as Christian Science and Spiritism.

THE MISSION INDIAN.

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BANNING, CAL., APRIL 15, 1900.

Easter Greeting! God's blessing to all our kind readers, benefactors and friends!

Christ Crucified: "O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow." Lament. 1, 12.

Palm Sunday—Good Friday—Easter—three days which tell a great truth. Do not rely on human beings—first they shout "Hosanna," after a while "Crucify Him!" Suffering and death are man's way to Heaven! After this life of labor a glorious resurrection for all who are good!

The continued attacks on Catholics by Major Pratt of Carlisle brought forth from the bright little Indian paper "*Anishinabe Enamiad*" the following vigorous replies:

1.

"In the "Red Man" of February Pratt declares "there is not now and never has been in any of these Government Indian schools" (i. e. *Standing Rock*, *Fort Totten*, and *Yuma*, which are in charge of Catholics) "a Protestant or other than Catholic instructor. There are no Government Indian schools exclusively under the care of Episcopalians, Presbyterians, Methodists, Baptists, or any other sect; *nor does any sect except the Catholic demand such absolute control.*"

This is more tricky quibbling. The contention is not between Catholics and Methodists, Catholics and Presbyterians, etc., but between Catholics and *Protestants*. It makes no difference as to the particular shade of Protestantism; there is so little difference among the Protestant sects, that they all can and do exchange pulpits. Is not Protestanism a sect? Did it not drop off from Catholicity? It has spilt up into 150 subdivitions, which are all as one in animosity against the Catholic Church, *which is not a sect*, but the *tree* planted centuries before the Protestant sect was hatched out. This huge sect, called Protestantism, *does demand* "such absolute control." Carlisle is one instance. We care nothing for the particular shade of the Protestantism the employees of Carlisle profess. It matters no more than the membership of soldiers in the several Companies of the same Regiment. Carlisle is *exclusively* under the care of *Protestantism* of the worst kind. That is our contention. As Protestantism is a religious sect, therefore Carlisle Indian School is a sectarian establishment, exclusively and absolutely under control of sectarianism. The same is to be said of all the Indian schools, except the three mentioned before. So much as to the assertion that only the Catholic Church demand absolute control of the school in her care to the exclusion of Protestant instructors. We would justly adopt Pratt's manner here, and assert "It's a lie; your a liar;" but that is not our way."

2.

"The editress of the Carlisle "Helper" and the "Red Man" some time ago called a worthy priest out West "an unmitigated liar," and has not retracted to this day. The editor of "The Land of Sunshine," Los Angeles, Cal., speaking of this same M. Burgess of Carlisle, uses this language: "He (Pratt) knows now, by these presents, that he is employing a thief." Mr. Lummis in addition has a scathing article regarding Pratt and the whole non-sectarian swindle which must make the bigot squirm. Pratt's stereotyped "It's a lie," "he is a liar," though sufficient argument for the unthinking worshippers of the little Carlisle god, will hardly answer when thrown at scholars like Mr. Lummis. What is better? To be called a liar unjustly, or a literary thief justly? This calling people liar so readily is customary among rogues, but unworthy of honorable and honest men."

3.

"Upon the authority of the pastor of the Catholic Church, Carlisle, we make known to our readers,

1. That the Catholic Indian pupils of Carlisle are obliged to eat meat on Fridays or go hungry;

2. That they are not permitted to go to Mass on holydays of obligation, and doubtless they must work on such days;

3. That they are compelled to attend Protestant services on Sunday afternoon, and also on Sunday morning unless they go to Mass in the parish church;

4. That the afternoon services are conducted by Protestant preachers;

5. That many of the Catholic Indian children lose their religion at the Carlisle school;

6. That of the 150 Catholic pupils few receive the Sacraments;

7. That there is not and never was a Catholic teacher at the Carlisle school;

8. That the "Red Man," Carlisle's paper, insults the Catholics;

9. That Captain Pratt would not allow Catholic Sisters to give Catechism instruction to the Catholic pupils in the school. In addition we charge,

10. That never was a Catholic pupil of Carlisle farmed out to a *Catholic* family."

From Miracles to Medicine, or From Medicine to Miracles.

A professor and M. D. of the University of Southern California read an address to the meeting of the Los Angeles County Medical Association, on Jan. 5, 1900, from which we quote the following sentences:

"No longer does diphtheria choke the life of innocent childhood, sent as a dispensation of Providence to soften the hard hearts of sinful and rebellious parents, no longer do we appeal to an angry God to turn aside the plague from our loved ones, but rather we destroy the pestilent germs with formaldehyde gas, and, using Nature's own laboratory, form an antidote to one of her most virulent poisons, and neutralize the toxins of the Klebs-Loeffler bacilli by the might of the diphtheria anti-toxin."

"Man has not always held the high standard of Job's philosophy, and between the heights of ancient and modern wisdom, there are deep valleys and even far up the mountains of civilization there is always present the belief in the supernatural origin and cure of disease. This doctrine is present in all the early religions, in all the lower tribes of to-day, and among many people in enlightened communities. It appears in a two-fold form; that disease is due either to the wrath of an offended Deity, or to the malice of an Evil Power."

"This, however, must be taken into account; that these wonders occurred in times when there was but little or no knowledge of natural laws, when there was little care for scientific evidence, when there were but few, if any, capable of intelligently observing phenomena, when unquestioning faith was of greater merit than patient investigation,"

"From the idea that the Devil was the cause of diseases and pestilence there was evolved another and far more horrible conception that witches—people possessed and inspired by the arch-enemy of human souls—were the breeders of plagues. The Papal bull of Innocent VIII in 1484 gave the stamp of infallibility to this infamous dogma."

"By patient labor and investigation man has discovered an absolute cure for the unmixed diphtheria infection, provided it is given in the proper time and dose. A sufficiently powerful infection attacking the larynx of a child is inevitably fatal. Not all the prayers of Christendom, not the fabled faith that might remove mountains, not the song of the self-duped sirens of Christian Science—as we have but lately seen in the murder by neglect of the Vauffhn child in this city—not the imprecations of a prostrate world, not the hypnotic suggestion, were it possible, of the Great Physician himself, no nor all these combined could save the doomed child; but the simple, easy, safe naturally produced and naturally ordained anti-toxin serum will restore her to health if given at the proper time and in the proper dose."

"But I believe I am a fair representative of our great profession, who are not, as has been the fashion to dub them, mostly atheists, not opponents to as yet the greatest religion—Christianity, but rather as a rule honest, earnest students of Nature, who have not as yet learned their lessons, who are simply agnostics."

We do not deem it worth while to enter upon a discussion of these statements. No Catholic speaks thus. It is the way of those who are imbued from childhood with the idea and belief in the infinite greatness of the human reason and the works of men. Such men never had much supernatural faith and the little they had was lost in following a profession noble and great in itself but sometimes making the successful student dead to the supernatural.

One thought though we cannot suppress. Why does the learned doctor make so much fuss about the anti-toxin? Modern science has given us remedies which were not known formerly. But now comes the question: Is modern science more successful? Look at the thousands of consumptives in California! Consider how they die—and quickly too! How many die of diphtheria in spite of anti-toxin! The doctor may say, they will not if anti-toxin is applied in the proper quantity and at the proper time. Very well. Where is the doctor who has never erred in the diagnosis? Let no one forget the word of the wise man: "There is more what man does *not* know, than what he *does* know!"

There is a great probability that the doctors who lived a thousand years ago were not ignorant men, although anti-toxin was unknown to them! There is also a probability that they knew some remedies which are unknown to the modern physician! There is another probability that science is of no avail in many cases.

Let us challenge the doctor: There are many sick people in California. If science will do what is claimed, then go to work and cure the sick people. They will be sincerely happy, grateful and loud proofs for the statements quoted above! We do not care for miracles, if medical science is going to make us healthy and strong! God does anyhow not work miracles at every and often times unreasonable request of mortal beings. He will not miraculously restore health to those who ruin themselves by dissipation, eating too much quail and drinking too much whiskey. Will then science supply the hand of God? We do not believe that the doctor is in earnest. He is joking.

Some time ago, a very learned professor was taking a walk. He studied philosophy. Deeply sunk into reflections on the greatness of man he noticed a bench on the side of the road and sat down on it (on the bench namely). A gentleman passed, saw the philosopher, took off his hat and went on. Another gentleman came, bowed low down and went on, and thus the passers-by continued bowing, saluting, taking off their hats and then continued on their way. The professor was highly pleased, elated. Still who could adequately describe his surprise when a good lovely lady, knelt down before him in prayer. "Kind lady," he exclaimed, "I appreciate your compliment; but I am no god to be adored." "Who says so," retorted the astonished lady, "I do not care for you—nor do I adore you. I am praying to Him, Whose picture you see behind you!" The professor turned and looked about. He had been seated in front of a large crucifix. He had learned a lesson too.

God is the Creator, Preserver and Father of the human race. He does not need to work miracles in order to help us. A sick person may be helped by God just as well as a healthy person. This is no miracle. Were we to speak in the same manner about the medical profession, as the doctor does speak about religion, we could justly say, it would be a miracle, if medicine as it is many times given and taken would not kill a man.

Rather go the other way: From medicine to miracles!

It does not sound well to hear from a doctor of medicine expressions against supernatural faith. Some think that physicians ought not to give an account of their religion for the same reason as butchers ought not to serve as jury men. There are again the two extremes to be avoided, despising the services of a physician or placing medical science higher than it really is.

Man consists of body and soul. The spiritual part of man *does* influence the body. A sick person ought to be in the state of grace or friendship with God, and the physician ought to know that his success depends greatly on God's blessing. Use the remedies medical science gives you. They come from God. But do not think that people who call in the doctor for medical treatment and who at the same time pray to God for help are fools!

The learned doctor of the University of Southern California makes the assertion that Pope Innocent VIII. in his bull Summis desiderantes affectibus (1484) gave the seal of "infallibility" to the belief in witches. We venture to say that the doctor has never read the document. To the student of history, the accusation is familiar. It is made and denied. We do not have the letter of Pope Innocent VIII. in our possession, but we find in Wetzer and Welte's Lexicon the case mentioned. From this we learn that Pope Innocent does not give in the bull a dogmatical decision. Hence to bring in the infallibility of the Pope is uncalled for. But that is the way. Those who think that they are themselves infallible, who set up their reason as an infallible god are the very ones who cannot bear the idea of an infallible tribunal in matters of faith and morals, hence they ridicule whenever opportunity offers itself.

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The Mission Indian, Banning, Cal.

DIOCESAN NEWS.

His Lordship the Bishop has been visiting the northern part of the diocese. He confirmed many young people. On Palm Sunday, the Bishop blessed the new church of St. Joseph's congregation at Kern City. The members of this new parish exhibited such a zeal and activity as to make the Bishop and every one else proud of them.

There have been great crowds attending the mission of the Redemptorist Fathers in Los Angeles. Palm Sunday at the Cathedral about four thousand people assembled and completely filled the church. During the Lenten exercises every one of the churches was fairly filled. The Plaza church did not contain the number of faithful Spanish people attending the exercises led by Rev. Father Caballeria. In San Bernardino, we beheld a very large congregation present at the Sunday service. In Redlands, the church is too small to contain all the devout worshippers on Sunday. We have no information from other places. But judging from what we have seen, we must say that the question: "Why is there a falling off in attending church" does not concern Catholics. Last autumn, in Ohio, in Indiana, in Washington, D. C., and in Chicago, we have not seen any empty Catholic churches. One Sunday morning, we met at 6 A. M. a group of fervent people, Whites and Negroes, patiently waiting for the opening of the church door of St. Patrick's, Washington, D. C. We just felt proud to belong to that great, old, unchanging Church—"and the gates of hell shall not prevail against it!"

FAREWELL.

After years of toil and labor,
Fourteen years of thankless gain,
Years of sacrifice aud struggle,
Years of weariness and pain,

Years of charity heroic,
Spent among a people rude;
Trying to reclaim the savage,
From his Indian customs crude,

Comes ingratitude unlooked for
Undeserved—unjust, and base,
Not from *unenlightened* people,
But a civilized, *white* race,

Who so oft in words of sweetness,
Have extolled the workings brave,
Of the patient, gentle Sisters,
Who have done so much to save
The poor Indian from the bondage,
Under which he so long lay.

Fourteen years ago to Yuma,
Came this brave, heroic band,
Of God's chosen, faithful spouses
To a barren, desert land,

To uplift its sunken people,
To reform and once more win
Souls redeemed in love and mercy
From the yoke of vice and sin.

Days of toil and bitter suffering,
That the world has never known,
And the hours of silent anguish,
Are but known to God alone!

With success God blessed their labors
Which is visible to-day!

Look around you, there in Yuma,
See that well trained Indian band—
Who has taught them of their Father,
Ruler of a better land?

Who has trained the dusky savage,
Through the years of patient toil,
Stored his mind with useful knowledge,
Tilled the unproductive soil?

Who has tamed his savage nature,
Taught him all that he should do,
Who would save his soul immortal?
These brave Sisters, loyal—true.

These brave women, Heaven's chosen,
Who have cast the world aside,
Leaving home and friends and kindred,
Darkened souls like these to guide.

In their school an alien teacher,
In their church an alien creed,
In their field another toiler,
Reaps the harvest of their seed.

Only from the savage Indian,
Comes the grateful word of praise;
Who will oft-times miss in future,
Their kind friends of other days.—

Adios then—kind, good Sisters,
Kindest Friends we ever knew—
Adios! your Yuma children,
Oft times will remember you.

(Ed. Miss. Ind,)

THE SISTERS OF ST. JOSEPH LEAVE FORT YUMA SCHOOL.

On April the 1st 1900, the Sisters of St. Joseph left the Government's Indian Training School on Fort Yuma, Cal., after a successful labor of fourteen years.

An attempt to Christianize the Yuma Indians was made one hundred and twenty years ago. The Spanish commandate general, De Croix, established on the Colorado river two colonies, to which he gave the names of "Conception" and "San Pedro y San Pablo." With the colonists went four Franciscan Fathers. The missionaries were under the guidance of Father Garces. The establishment of the colonies was made by De Croix against and in defiance of the advices given by Father Garces, who had visited the Yumas several times before, and who described the Yuma Indians as docile and friendly. Still the colonists were sent and the Fathers were forced to go with them and share their fortune or misfortune. The unjust and imprudent way of De Croix provoked the Indians. One year after the colonies were founded and the two missions built, the Yumas revolted, attacked the colonists, killing and dispersing them. Also the Fathers, who had come to Christianize the Indians, shared the fate of the Spanish colonists. Four priests were killed by the savages. Their names are: Revds. Juan Diaz, Matias Moreno, Juan Barraneche and Francisco Garces. The Rev. Father Garces was the most conspicuous of them; he spoke the Indian idioma and was both a learned and saintly missionary. His death was the deathblow to the Yuma mission.

Chief Palma of the Yumas did not intend to harm the missionaries. He had given orders to spare them. He also apologized for the crimes afterwards. But the savage nature of the Indians knew no limits when they saw that their assault on the two missions was successful.

After the massacre, the Spanish Commandante General, who was ignorant and self-willed, and who had brought about the calamity in spite of the repeated warnings given by the missionaries, tried to punish the Yumas. The Yuma Indians had to suffer, but they were never entirely subdued. They made trouble. Traveling became dangerous. Many a white man lost his life.

In this state matters continued until the United States took possession of Arizona and California in 1848. Also the people of the United States found great difficulties with the Yumas. In order to protect the overland travel and to keep the Indians in check, a military fort was erected. The fort was built on the very spot where one of the missions, La Concepcion, stood, seventy five years ago, near the conflux of the Colorado and Gila rivers.

Soldiers are no civilizers. They kept the Indians in submission. They established peace. The Yumas were afraid, but they remained a pagan, unreliable people. The Government desired to remedy the evil. Instead of a military fort, a school was established. The soldiers were withdrawn and their barracks, which had been built at the expense of millions, were changed into a school.

The people who began to run the school for the Government were not successful. The climate was too hot. The Indians were too hard to manage. They would hardly pronounce an English word and their morals were below par. The Government comtemplated a change in the people who governed the school. Religion was expected to bring better results. Thus the Commissioner of Indian Affairs offered the management of the unpromising school to the Sisters of St. Joseph, Carondolet, Missouri. The offer was accepted, fourteen years ago (1886).

At that time, there were but a few American people at Yuma. The rest were Mexicans and Indians. Necessaries of life were scarce and fabulously dear. The accommodations for civilized people were primitive. The temperature of Yuma is too well known to be mentioned. The Indians were savages, pagan, immoral and the rest of the population infected by the same spirit. The Sisters in accepting the Yuma school showed more bravery and zeal than prudence. Nevertheless they went, they saw, they labored, they conquered.

The Sisters of St. Joseph visited the Indians in their camps to prevail upon them to send the children to school. They cleaned and fitted up the old barracks making of them proper rooms for school purposes. The pupils brought to them were barely clothed, some of them arrived in the same condition as they were when they were born. The Sisters cared for them, clothed them, cleaned them, instructed them, raised them to a higher standard of living.

Years have gone by. Mother Julia, the scholarly and gentle pioneer sister, opened the school. Mother Ambrosia followed her in the government of the school. The Sisters labored in their own quiet thorough way.

The Yuma Indians have improved. They are a changed people. A large percentage of them are good, civilized. There are still some who are not doing as well as they ought. They have seen the corruption of the Whites. Sad to say the morals and religion of some of the Whites is a bad example for the Indians. These people hated the Sisters at the Fort. Their ranks were made larger by the enemies of the Sisters and their religion in general. There has always been a spirit of hostility against the Sisters at the school. These enemies were lying in wait for the first opportunity to have the Sisters removed or cause them to move.

The Sisters conducted the school to the satifaction of the Government. No cause for removal could be found. Some change had to be made that would make it impossible for the Sisters to stay. And thus it came to pass. Members of our own Church, such as had been benefitted by the school and such as expected to get more boodle by a change worked like gophers against the brave band of women at the Fort. All of that history is not and will never be written.

The Commissioner of Indian Affairs, Mr. Jones, in a weak moment, appointed a Superintendent over the experienced, gentle, successful, but wronged Mother Ambrosia. What we expected has come to pass. The Sisters had to go. It was stated in the press that the Sisters were pleased with the appointment of a new superintendent over the old one. They were not; but tried to continue their work, if in any way possible. The final outcome is their departure from Yuma!

The new chapel of St. Boniface's School will be dedicated on Thursday, April the 19th, at 10 A. M. by Right Rev. Bishop Montgomery.

Received to late the following corrections of advertisements: J. J. O'Brien, San Francisco, discontinued last month; Carroll & Thamann, Redlands, dissolved; Mr. Carroll continues at the old stand, Mr. Joseph Thaman established a new store opposite the street carrying the same line of goods.

An Hour before the Tabernacle.

One hour with Thee, dear Jesus,
In silence at Thy feet.
One hour of rest, of joy, of bliss,
My God, my God, how sweet!
To kneel before Thy earthly throne
And gaze upon Thee here,
To be one hour with Thee, alone,
And oh! to be so near!

What can I do? what can I say?
How praise, how thank, how love?
What fitting homage can I pay?
Oh, angels from above.
Send me your voices for this hour,
Send me your tongues to speak
Some words of love, some words of praise,
For mine are all too weak.

My God, my Father, Friend, my all,
How sweet this hour to me;
What feast of love, of heavenly light,
These moments spent with Thee.
Ah! words, my Jesus, cannot tell
The rapture of this union,
Whilst Thou art mine, and I all Thine,
In this one sweet communion.

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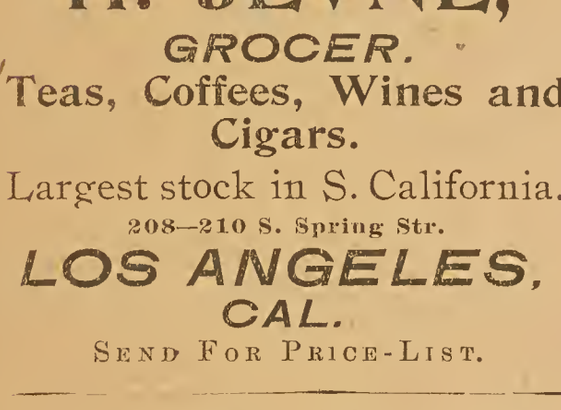

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THE EARLY TEXAS MISSIONS.

(From The Indian Advocate.)

The mission San Jose de Aguayo, so named for the then Governor of Texas, was founded in 1720, on the eastern bank of the San Antonio river. That locality then, being rapidly settled up by colonists both from Spain and Mexico, was becoming more and more prosperous every year, it was thought proper to erect an edifice that would compare favorably with the taste and affluence of the people in the land. Consequently the mission was designed to be, and was in reality, the most elegant and beautiful of all the Texas Missions. A celebrated architect, and a group of artists were sent from Spain. Among the latter was Huicar, who spent years in carving the statues and other ornaments of this building. The building was not completed until 1771. It is situated about five miles below the present city of San Antonio, on an elevated plateau; but vandal hands have despoiled it of many of its ornaments, and defaced the statue of the Virgin Mother and Child, and that of St. Gregory and other figures that once adorned it with their artistic beauty.

Says a recent writer in describing this mission:

It looks down in silent majesty upon the valley along which the beautiful river wends its murmuring way to the sea. Thus we float down the river of time to the great ocean rest. Thus the minds that planned, and the hands that built this grand old structure, with the pious monks who labored in its moral vineyard, have all gone, and soon not a stone will be left to tell after ages of the grand achievements wrought out in the establishment and maintainance of these missions in the difficult and savage wilds of this far away land.

The same writer, in commenting upon the early ruin and decay of these mission building, says:

Time and neglect do not in my mind, satisfactorily account for it. An inspection of the material and workmanship shows that these buildings were constructed of the most durable materials, put together in the most subtanstial and skilful manner, and when compared with buildings in San Antonio erected at about the same time, the thoughtful mind is immediately led to the conclusion that the portions of the missions used for barracks for soldiers, and purpose of defense, were more or less demolished by the advancing or retreating armies of Mexico in the war waged for the subjugation of Texas. * * * However this may be, the fact still remains that they are now mostly decayed and ruined, leaving but faint evidences of the great labor and skill employed in their construction, and the untiring devotion of the Franciscans in planting the Cross among the wilds and savage Indians of this almost boundless waste of pairie, mountain and vale.

San Jose de Aguaro, at the time of secularization, had within its fold about one hundred Christian Indians, men, women and children.

The La Bahia and Del Espiritu Santo Missions were established about 1720, near Goliad. The former was on the east side of the river for the Aranama Indians, a tribe, if tradition can be trusted, that lived in established villages, "and used glass windows in their houses." They were very pacific, accepted Christianity, and readily conformed to every usage of the Church.

The La Bahia Mission was for the Caranchuas, on the west side of the river. Both missions were used until secularization, and the Goliad mission church is still used as a place of worship.

In 1721 a mission was projected upon the shore of Matagorba Bay, but owing to the hostility of the Indians, it was never built.

The missions, San Juan, Conception and la Espada, were first located on the Guadalupe, at that time known as St. Marcos River, but on account of the difficulty of procuring water for irrigating the land, Cosa Fuente, then the Viceroy under Spain in Mexico, commissioned the Governor of Texas, the ex-guardian of the Apostolic College of Queretaro, and the President of the Texas Missions, Father Bergaro, on October the 9th, 1729, to select new locations for them.

These commissioners proceeded to the neighboring tribes of Indians and persuaded them to receive instruction and discipline from the monks, and to aid in the construction of buildings for religious worship, as well as for defense against their hostile neighbors. The commissioners having accomplished their purpose, and procured the assent of the Indians, returned and laid their report before the Viceroy. But it was not until March the 5th, 1731, that the removal and re-location of these missions was accomplished. On that date, the captain of the Royal Presidio of San Antonio, accompanied by his officers, and by Father Bergaro, proceeded to the mission grounds designated for La Purissima Comcepcion de Acuna. There the chief of the Indians, who had agreed to attach themselves to the mission, was taken by the hand and led over the locality. He was caused to pull up weeds and to remove stones, and do other acts which at that time were considered essential to come into actual possession of the land.

On the same day, and with like ceremonies, other tribes of Indians were invested with the possession of the mission lands of San Francisco, la Espada and San Juan.

The mission La Purissima Concepcion de Acuna, now known as Mission Concepcion, is situated about two miles below San Antonio, on the east side of the river. It is almost a ruin, but a small chapel within the main building is still standing, and Mass is said there at intervals. The building still shows traces of artistic workmanship, especially the triangular facade at the main entrance.

The mission San Juan is seven miles below San Antonio, also on the river. Like all the other old missions, it has almost crumbled to the ground. But the chapel somewhat looking modernized, is still in use, and religious services are held there regularly.

The San Francisco de la Espada Mission is on the opposite side of the river from San Juan. It seems never to have been very prosperous, and to-day is a pile of ruins.

In 1734 a company of Franciscan monks from Santa Fe established the San Saba Mission, on the river to which it give its name, in what is now Menard County. Says a historian: "The mission was doing well, and the Fathers were encouraged to hope for the speedy Christianization of the numerous and warlike Comanches who maintained friendly relations with them." But just when hope was brightest in their hearts, and seemed near fulfillment, a blow fell that crushed out everything in death. In 1752 a silver mine was discovered near the mission. This drew a number of reckless adventurers to the place, and some of them quarreled with the Indians, and at a time, too, when the few soldiers were absent from the fort. The old savage instincts of the Comanches were aroused, and, forgetting all the self-sacrificing labors of the Fathers, they fell upon them and put them to death, not even sparing the domestics.

The last mission established in Texas was at Refugio, in 1790.

Besides the missions which have been briefly mentioned, there are ruins of such all over the State, many of them without a name, and all of them without a history. It is only too probable that many of these shared the same fate as that which overtook the San Saba Mission, and that none were left to carry the tale of suffering and martyrdom to the outside world.

Looking over these ruins the thinking mind naturally assumes a contemplative mood. Through the centuries it wanders back to that day when the founders of these missions went forth from the shelter of their cells, scholarly and refined, shining lights in the old civilization, ready and eager to forsake all, with their lives in their hands, as it were, ready to give them up that others might live; laboring night a[nd day], suffering every privation—[hunger] and thirst, heat and cold—[exposed] to the storms, to fire and flo[od], a thousaud savage foes lurking in the shadows of the night. How great must have been their courage! and what glorious victories were theirs over the powers of darkness! The heathen Manitous were shattered into dust, and in their places temples were reared to the Living God. After the dawn came morning; after the morning, day, and in its splendor they pressed onward, ever onward, to where night and darkness shall overtake them nevermore.

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* As a matter of association in connection with Queen Victoria's visit to Ireland we may state that Mulhall, the statistician, in "Fifty Years of National Progress"—"Ireland"—says that Queen Victoria's reign has been the most disastrous since that of Elizabeth. In Victoria's reign there died of famine, 1,225,000; emigrated 4,185,000; evicted from their homes 3,668,000. We have our doubts whether a flying visit can make atonement for misgovernment whose results have been so calamitous, and whose causes are far from deing removed. —*St. Vincent's Journal.*

Why good, genuine, heavenly church music is permitted to lie on the shelf, and any wordly, unclassical and worthless thrash is rehashed by our own church choirs is incomprehensible. If non-Catholic church choirs continue to add to their Sunday festival programs the musical productions of the old Masters, as they are doing at present, we will have to go to non-Catholic churches to hear what is *our own!*

THE MISSION INDIAN.

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Contesting the wills of the dead who happened to be in possession of some means is both repulsive and unfortunate. Still it was done and will be done. Money is always a desirable thing. The surest way to avoid contesting cases after death is to execute one's will during life. If nothing or but little is left there will be no trouble about it.

The intention to publish a newspaper as "Christ would write it" is in itself good. To make all our actions agree with Christ's teaching is striving after perfection. The message of our Lord to mankind was announced by Him verbally two thousands years ago. No addition is necessary.

What are newspapers anyhow? They are human works. They contain the words of man. What does the human word amount to? As human writers are liable to make mistakes, as the education, the surroundings and associations of man may greatly influence his strains of thought, and as every human being is finite, so also the principles, the teachings in newspapers are imperfect. Hence let the papers talk. They will never be as Christ would write them, and the best of them are but human productions and as such faulty. We lay too much stress on human words and forget the words "and the truth of the Lord will remain forever."

The month of May is the month of Mary. Why do we honor the mother of Jesus and our mother in heaven? Because

(1) Mary is the mother of our Redeemer.

(2) God honored her; our Lord Jesus loved and revered her.

(3) Mary was good, stainless, holy, the best model for all women.

(4) The Christian Church always honored her.

(5) Devout Christians testify that their devotion to Mary was rewarded by God by innumerable gifts and graces.

Hail Mary, Full of Grace!

General Otis at Manila has suppressed two newspapers of the Filipinos. He is also taking severe measures against some rebellious men and he may hang them for their misdeeds. The proceedings of the military Governor of the Filipinos show an iron hand. The Government and the people of the United States are learning a lesson. Much has been said and written about the misrule of the Spaniards. Much fault has been found with the religious in the Philippines. By and by it will be fully understood that half savage people can be successfully governed *by an iron hand only.*

The Indians have been told in a proper way, so that all and every one knows it, that fiestas are bad for them. Some of our friends in sheep clothing blame our religion for the continuance of the fiestas. It is not our calling to use any other means than persuasion. That persuasion is often unsuccessful is a fact. Even intelligent people may shut their ears against persuasion. Human pride, self-complacency and passions are powerful impediments. If persuasion does not succeed, let the Government put a stop to the fiestas. No decent man will object. That white people encourage, aid and frequent fiestas is a mistake. And there is a disgraceful dark side to the whole sad story besides.

Rev. Jos. M. Alque, director of the observatory at Manila, who is now in Washington has issued a statement in reply to Bishop Henry C. Potter and his secretary, Rev. Percy S. Grant, regarding affairs in the Philippines.

"The bishop's main point," the statement says, "is to prove that the religious orders have robbed the people. But if the people pay the necessary charges for these certificates willingly, how can it be called robbery?

That "thousands of people live in practical concubinage," as charged by the bishop, is denied, although the writer admits that some do live that way, but asserts that it is true that "these, as everywhere, are found a few instances of this kind."

That it was the church taxes which cause the people to revolt is emphatically denied. The writer says the causes of the revolt against the United States are like the causes of that against Spain, complicated, and Bishop Potter has no right to state that the cause of the outbreak among the natives against Spain was the taxation of the religious orders and friars in the administration of the sacrament. In proof, he states, that most of the important parishes in the archipelago are administered by the natives themselves as priests and at all the parishes, the same ecclesiastical laws as to taxes were enforced by the secular priests, and it is a matter of history that nobody objected to it. Therefore nobody can honestly state that the cause of the rebellion of the natives against Spain was the requiring of the taxes in the administration of the sacrament.

(The fact that some marriages among Filipinos (Mexicans and Indians) are invalid is deplorable. But we who are accustomed to hear of divorces and scandals among intelligent white people should first clean up in our own yard. Let Bishop Potter reform at home. As to the taxes imposed upon the members of the Church the principle holds always good: "A religion that costs nothing is worth nothing." Everyone must bring some sacrifices. Does Bishop Potter live on air? Echo answers "No, he gets his salary too!")

There have taken place in the empire of Uncle Sam 328,000 divorces from 1897 to 1900. Here is a field of labor for Bishop Potter.

OUR INDIAN SCHOOLS.

Will not get any aid from the Government.

During almost the entire session of the Senate to-day an amendment to the Indian appropriation bill offered by Mr. Jones of Arkansas, providing for the continuance of the Government's employment of the contract Indian schools in certain circumstances, was under consideration. The debate took a wide range, the whole question of sectarian schools being gone over at length. The notable feature of the discussion was an eloquent speech, delivered in support of the amendment, by Mr. Vest of Missouri. The amendment was pending when the Senate adjourned, the vote upon it disclosing the fact that no quorum was present.

Mr. Thurston, in charge of the bill opposed the Jones amendment, taking the position that the Government should pursue a policy of providing its own schools. He deprecated any re-opening of the question which six years ago had been a subject of disturbance and serious discussion throughout the country. He said the contract schools were established by the Catholics for missionary purposes and for the advancement of a great Christian purpose, and added that the Commisioner of Indian Affairs had authority now to purchase the buildings of the contract schools, but the Catholic Church, desiring to continue the work of the schools, declined to sell them to the United States.

Mr. Vest prefaced his remarks with the statement that he had always been a Protestant and had no sympathy with many of the dogmas of the Roman Catholic Church, and then pronounced a brillant eulogy upon the Jesuits for their work among the Indians. In the course of his remarks Mr. Vest paid tribute to Mr. Booker T. Washington for his great work among the colored people of the South. He took off his hat, metaphorically, said he, to Mr. Washington. Professor Washington had struck the keynote to the great negro problem, he said, by teaching the colored youth how to labor. This. he added, was the true secret of the success of the Catholics in their work among the Indians. They taught them how to work.

This great undertaking had gone forward until, Mr. Vest said, the A. P. A. and the cowards who are afraid of it had struck down the appropriation for the continuance of the work. He declared he was ashamed that any American should uphold such work of a secret political society. He would denounce it if it were the last act of his life. He ridiculed the A. P. A. for adopting a resolution demanding his impeachment for saying, on the floor of the Senate, what he was now saying. Mr. Vest eloquently told of the results of the work of the Jesuits among the Flathead Indians, saying in this connection:

"I say now there is not in the world an object lesson so striking as may be seen from the windows of a Northern Pacific train as it passes through the reservation of these Indians. The Jesuits have rescued these Indians from degradation."

He said the Jesuits were not doing the work for love of the Indians, but "for the love of Christ."

"I am not afraid to say this, because I speak from personal observation. In my opinion, every dollar put by the Government into the Indian day schools might as well be thrown into the Potamac river, with lead weight attached, or burned up, with the idea that the smoke, by some mystic power of idolatry, would accomplish the work for which it was appropriated."

"I don't believe," said Mr. Lodge of Massachusetts, addressing the Senate in a brief reply to Mr. Vest, "that it is right to tax one man to support another man's religion."

Upon that proposition Mr. Lodge maintained it was not right to appropriate the Government money to support any branch of the Protestant church, yet when he opposed the payment of money for the support of Catholic contract schools, he was called a "bigot" or an insectivorous politician. It was a plain and simple principle, he said that the public money should not be used for the support of any sect or religion.

After a dozen other senators had made remarks for and against, the vote was taken on Monday, with this result:

Yeas, 16—Bate, Carter, Clark, Mont., Daniel, Aansbrough, Heitfeld, Jones, Ark., Kenney, McLaurin, Matin, Money, Morgan, Pettigrew, Taliaferro, Turley, Vest.

Nays, 30—Aldrich, Allison, Berry, Clark, Wyo., Cullom, Davis, Deboe, Fairbanks, Foraker, Frye, Gallinger, Gear, Harris, Hawley, Jones, Nev., Kean, McBride, McCumber, McMillan, Platt, Conn., Platt, N. Y., Pritchard, Quarles, Ross, Scott, Sewell, Shoup, Stewart, Teller, Thurston.

Not voting, 41—Allen, Bacon, Baker, Bard, Beveridge, Burrows, Butler, Caffery, Chandler, Chilton, Clay, Cockrell, Culberson, Depew, Elkins, Foster, Hale, Hanna, Hoar, Kyle, Lindsay, Lodge, McComas, McEnery, Mallory, Mason, Nelson, Penrose, Perkins, Pettus, Proctor, Rawlins, Simon, Spooner, Sullivan, Tillman, Turner, Warren, Wellington, Wetmore, Wolcott.

So the amendment was lost and the Catholic schools will get no support and must either cast the 5,200 Indian children out of their doors or else themselves bear the cost of feeding, clothing, sheltering and educating them for the nation.

"I don't believe," said Mr. Lodge of Massachussets, "that it is right to tax one man to support another man's religion." Mr. Lodge is forgetful. Did he ever hear of Carlisle? Of the the army chaplains? Of the Cuban, Porto Rico and Philippine American propaganda? Of the *sectarian* Government Indian schools?

The Mormons have made converts in Indiana, Illinois, Iowa, Missouri, Michigan, Wisconsin, Minnesota and Nebraska. About eleven hundred converts to polygamy.

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DIOCESAN NEWS.

The Holy Week ceremonies drew large crowds to the churches.

The decorations of the repositories were artistic and beautiful.

There are three hundred girls at the Orphan Asylum on Boyle Heights.

The stained glass windows of Redland's church are beautiful and genuine pieces of art.

Mrs. Mary Pusey spent Holy Week at the San Jose, Los Angeles, being the guest of Mrs. Herly.

Mr. F. L. Spaulding built the new church at Kern City. The work was done well and every body is pleased.

Rev. Father Laubacher is still under the weather. It is really strange that so many young priests are sickly.

The new St. Boniface's chapel was dedicated on Thursday, April the 19th by Very Rev. P. Hartnett V. G.

The choir under the direction of Mr. Cotino, at St. Mary's Church, Boyle Heights, consists of the Orphan girls. They sing very well.

Mr. J. McDonald after a dangerous operation was at the California Hospital. We are glad to state that he is improving and recovering rapidly.

The Orphan Asylum of Boyle Heights is a spacious strong building; the rooms and corridors are kept neatly and the work done in the school room shows very satisfactory results.

Rev. Father Onesinus of Santa Barbara is pro tem. in Phoenix, Ariz., giving lectures and assisting the Franciscan Fathers, to which order he belongs. The Rev. Father enjoys the rare gift of God: Gratia linguae—eloquence.

Mrs. Marion Lindley, wife of Mr. John Lindley, Ontario, died April the 4th. Her death caused much grief to her husband and relations. The estimable lady bore bravely intense sufferings, showing thus, her true Christian goodness. May she rest in peace.

His Lordship the Bishop has sent a Lenten circular to the Indians. We hope that all and every one will comply with the kind words of the Bishop who is a sincere friend of his Indian children. Especially do not forget that the Bishop says: "You know that during the paschal time all Catholics who can do so must receive worthily the sacraments of Penance and Holy Communion." Those Catholics who do not make their Easter duty are dry, lifeless branches of the Church.

According to the report of the San Quentin prison at San Francisco, submitted for publication June 30, 1899, the nationality of the prisoners was as follows: United States, 931; China, 67; Mexico, 53; Germany, 46; Ireland, 44: England, 39; Italy, 19. The balance of prisoners making a total of 1,324 were men who come from other countries consisting of nearly every nationality on the face of the globe.

Conclusion of Notes.

(1) At Frank, Ohio, is a large convent of the Sisters of the Most Precious Blood. The congregation numbers 85 families; they possess a large beautiful church, in the Gothic style and parochial school; they are all good, practical Catholics.

(2) Reed, Seneca Co., has a frame church and parochial school, about fifty five families, good Christian people.

(3) New-Riegel with a congregation of one hundred and twenty families has a grand church, parochial school and a new, beautiful convent.

(4) Glandorf, a parish of more than two hundred families, has also church and school. The church is an immense structure containing new altars, stations, pulpit and pews, every one of them a piece of exquisite art. It is simply grand.

(5) Ottawa, the county seat of Putman Co., Ohio, has a Catholic church and parochial school.

(6) New-Cleveland, a parish near Ottawa, numbers eighty families, all thrifty farmers. The Rev. A. Dambach, a friend of all good works and a worthy priest, who loves the quiet life in the country, is the pastor.

(7) Celina, Ohio, has a numerous, alive Catholic congregation. Space does not allow to mention many names. Mr. John Schlosser, a lawyer, was at the time of our visit very busy in managing the election in Mercer Co. The Democrats lost last November. John felt a little blue, but he says he is accustomed to such surprises, as Ohio is anyhow a Republican state. John manages to address the people in three different languages; he is a promoter of any good cause and we wish there were more Johns like him. The pastor of Celina was in the possession of a subscription list for a new church, amounting to 22,000 dollars. Good for Celina.

(8) Minster, Ohio, has a congregration of about two hundred families, with a large church and school.

(9) Berlin or Loramies has about two hundred families, a magnificent church, the pride of the pastor and people. Rev. Father Bigot is pastor, an experienced clergyman.

(10) At St. Charles' Seminary, Carthagena, O., 20 theologians are preparing for Holy Orders. To give our readers an idea, how the day is spent at such an institution, we give an outline of the daily routine. All the inmates rise at 4:30 A. M. Twenty minutes later, the morning prayers are said aloud and a meditation is made, after which the convent mass is said. Half an hour study as a preparation for class follows and then breakfast the assembling of the candidates in the large study hall and the brain work continues till noon. After dinner, recreation till 1:30 P. M. is spent in doing some kind of manual labor as may be necessary at the time. Study is resumed at 2 P. M. From 5 to 6 P. M. recreation. At 6 P. M. supper: Soon after supper, rosary, prayers, benediction, meditation, night prayers; one hour more study and all retire. The time is thus spent for study, prayer and short recreation.

The exercises in the chapel are edifying, piety-inspiring, the singing ecclesiastical. The institution is truly a spiritual retreat for all who live in it. The buildings though are old and it is only a question of time when the seminary will be transferred to Rensselaer, Indiana, as the majority of the members of the Society desire it.

The Crowning Injustice.

His Grace Archbishop Ryan of Philadelphia exposes in the Lenten Pastoral anew the injustice of the Government's action towards Indian mission schools. He concludes his words thus:

"The crowning act of injustice, for such I am constrained to call it, was the refusal of the late Secretary of the Interior, in the case of the Menomonee Indians, to permit parents to educate their own children at their expense, according to the dictates of their own consciences! This was done on the ground, we suppose, that these Indian parents are minors not possessing the rights of American citizens, and, therefore we presume, not the rights of fathers and mothers. The Secretary said that to give them their own money would be "against the settled policy of the Government" in regard to sectarian schools. We should express our indignation at this ruling, not only by word, but by determination to support these schools at our own expense until we can get justice. The great intelligent mind and big heart of the American people, when rightly informed and earnestly appealed to, will be found in sympathy with us in resisting such an infringement of parental rights. Congress has quite recently shown some disposition to respect these rights by permitting some of the nations to educate, at their own expense, their own children, but has given no such permission as yet to the Menomonees. It is plain that there is no parallel between public schools and non-sectarian Indian schools. In the former, the children can be taught their religion at home or in Sunday schools, though, in fact, this is not generally done; but as the Indian parents in most cases are not sufficiently instructed to teach their children at home, and Sunday schools are few and at great distances, it is evident that the child will have to remain in pagan ignorance or be taught the narrowest kind of sectarianism, the individual notions of some "moral instructor who is a sect in himself."

Admiral Dewey was a great man as long as he was at Manilla. He has lost much of his glory since he

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A report comes from Washington that Mrs. Mildred Dewey, wife of the illustrious Admiral, has left the Catholic Church and returned to Episcopalianism.

If Mrs. Dewey is ambitious to be the lady of the White House and there is any chance of the Admiral's nomination for the presidency, her alleged defection would be intelligible as a clever political move....

But, indeed, if she has left the Church for that reason—to promote her husband's political prospects—she needs the sympathy of all kind hearts, for as the Bible says, "what does it profit a man if he gain the whole world and lose his own soul?" (*Pittsburg Observer.*)

One thousand six hundred and seventy two old men, twenty seven of them more than one hundred years old, sent a beautiful address to the Holy Father, Pope Leo XIII.

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We take much pleasure in publishing the following letter. The plan it puts forth seems to us the very perfection of the apostolate of the press. Many persons, lukewarm Catholics as well as non-Catholics who are repelled by a book of instruction or a religious tract, will read a Catholic newspaper or magazine. It is a pity that there is not more doctrinal matter in popular form in our papers. More instruction and less politics is a crying need. We commend the following effort to the careful consideration of our readers. There are in Southern California many white families and even many intelligent Indians who would be much benefitted by a share in this evangel of the types:

To the Editor of "The Mission Indian":

The attention of the Metropolitan Truth Society has been directed to the pressing need of Catholic papers and magazines among our co-religionists in the southern and western parts of the United States.

Priests have informed us that there are Catholic families in those sections who see the priest but once or twice a year, and if such families, frequently very poor, are to be kept in the Church it must be largely by means of good Catholic literature.

We are assured that if our plan be heartily co-operated with, a knowledge and love for our holy religion will be revived in thousands of homes. The paper hurriedly glanced over and thrown by us into the waste basket will be a welcome and efficient missionary in many a country home.

The following plan to meet the call has been adopted:

We are obtaining lists of the names of Catholics and non-Catholics, to whom Catholic literature would be welcome, from the pastors of southern and western parishes, missions and stations. If you are a subscriber to a Catholic newspaper or magazine and, after you have read it, would be willing to mail it regularly to some worthy person who would be delighted to receive it. Send a postal to that effect to the Metropolitan Truth Society, No. 125, Sixth Avenue, Brooklyn, N. Y., and we will send you the name and address of some one who will greatly appreciate the publication you send.

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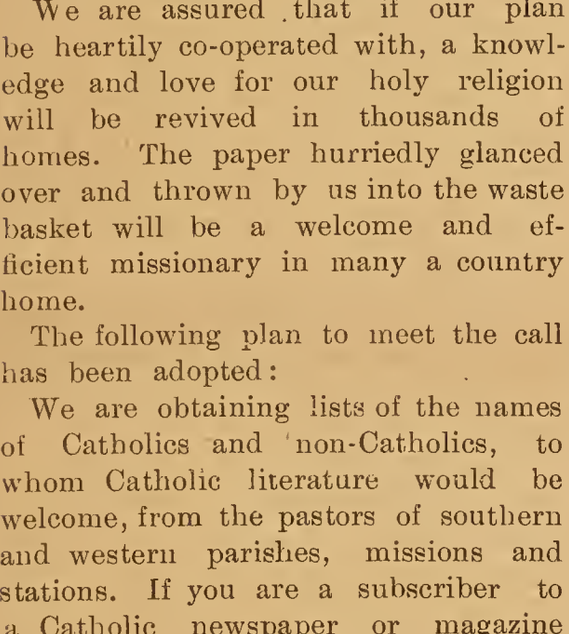

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Religion and the Carlisle School.

What we long ago expected has happened. Capt. Pratt of Carlisle is unable to answer the charges made against him. Some one of our own rank is doing it for him. As these charges were not made by the Mission Indian and as the Rev. Father who brought them forward is fully capable to answer for himself we do not care to go into details. But we protest against the insinuation that it is not material to the issue when the Catholic pupils of Carlisle are forced to attend the services conducted by a preacher. Any man who is so liberal as to make light of the outrage committed by a non-sectarian official who *forces* Catholic children to be influenced by non-Catholic preachers, ought first to learn his catechism. If the best of causes is not helped by downright misstatements, it is also not helped by cowardice and by licking the feet of one who has kicked you. As to Pratt, we repeat what we said in former issues. We have never said a word against Carlisle, we made a bona fide statement that an eastern school keeps the money of its outing pupils (the school does not steal the money, it only keeps it for its pupils) and then the demi-god of the Carlisle school called it an unmitigated lie and us afterwards an unmitigated liar. Will "gentle, over-sympathetic people" use such lauguage? Read the *Red Man* and its A. P. A. bigotry. It reveals the true Capt. Pratt. We do not care whatsoever Pratt may believe, but we do protest against the besmirching of our holy religion by an official of the U. S. non-sectarian Government, paid by Catholic and non-Catholic taxes, in a NON-SECTARIAN PAPER of the U. S. GOVERNMENT! And what effect will such teaching have on Carlisle's Catholic pupils? The Rev. Father Yorke of San Francisco took up our cause against the A. P. As. He succeeded, although some timid Catholics objected, (Father Yorke used to call them jelly-fish Catholics). When the profanation of the Philippine churches was objected to and written up, there were again some Catholics to make light of the crimes committed under our flag. Pratt abused his office, insulting and slandering the Catholic Church (just read his *Red Man*). It was time to give to the Carlisle auticrat a smell of his own medicine—and it helped (imagine Pratt allowing a Catholic Bishop to confirm some of his pupils!!) and again some one was found within our own ranks (how smart!) to take up Pratt's cause!!! What Catholics need is unity and neither Pratt nor any other bigots need be feared. E Pluribus Unum —unity will make us strong— cowardice and publishing the discord within our own ranks will make us the laughing-stock in the United States!

The Protest of Monsignor J. A. Stephan, a Patriot and Staunch Republican.

Rt. Rev. Mgr. J. A. Stephan, Director of the Catholic Indian Bureau in Washington, D. C., makes this important statement in his last report:

"Although we were led to believe in the beginning that the present Administration was kindly disposed towards the Catholic Church, and at all times prepared to accord her fair, considerate treatment in all matters affecting her interest so far as the government was concerned, it cannot be truthfully asserted that these fair promises have been fulfilled. In fact, in my opinion, quite the contrary is the case. In her Indian school work the Church has been accorded anything but justice. From the advent of the administration there has been evident a determination to break down that work by encouraging Congress to carry out the policy of making no appropriations for the education of Indian children in any other than government schools, and by enforcing to the utmost degree the objectionable "Browning ruling."

"In other respects, too, the Church has been made to feel that the Administration is not her friend. In the conduct of the negotiations following the Spanish-American war and for the pacification of our new possessions, as well as the composition of the delegation to represent this country at the Universal Peace Congress, in all of which the Catholic Church was vitally interested, no consideration whatever has been shown the Church. Promises were made to those high in the Church that they should have a voice and representation in the determination of these important matters, only to be broken. Commission after commission was appointed, but not one Catholic was upon them, while prominent Protestants and others notoriously antagonistic to the Catholic Church were placed upon them, who, in their reports, went out of their way to disseminate libels upon the Catholic clergy of Cuba, Puerto Rico and the Philippine Islands. A ready ear is turned to the requests and demands of Protestant divines, but scant courtesy is shown the respectful petitions of dignitaries of our Church. Therefore, I have no hesitation in asserting that the Administration now in power is not our friend, or even disposed to accord us ordinary justice. And I for one, as a Catholic and an American citizen, feel it my duty here to record my protest against this unjust and unfair treatment."

OUR EXCHANGES.

The Tidings of Los Angeles contains lots of news from the various parishes. It is cheap and certainly a necessity in this diocese. One dollar and a half a year will bring it to you.

The Monitor is the representative paper of the Church on the Pacific Coast. It contains more solid matter in one issue than some papers in one month. The subscription price is $2.50 in advance.

The *S. V. C. Student* comes regularly to our desk. It is a neat, up to time college paper and tells of the work done at St. Vincent's.

The Echo comes from the Academy of the Immaculate Heart of Mary, San Francisco. No pain is spared to make the academic paper of the Dominican Sisters at the Coast a welcome visitor to Catholic homes.

The Mt. Angel's Banner of Mt. Angel, Oregon, is published at the college of the Benedictines who as lingnists, are not surpassed by any educational institution, Catholic or non-Catholic.

The St. Joseph's Collegian of Rensselaer is on a par with other college newspapers. Some of the boys there are masters in handling the language of the country.

The Little Crusader is a cheap juvenile paper, edited by Rev. Alphonse Grussi, C.PP.S. The Rev. Father is created for such a publication. The contents are good, solid matter.

The Independent of Los Angeles came formerly to our desk. Since we gave a little taffy to Captain Pratt and to some non-sectarian preachers, it failed to reach us. We liked to read the Independent, as it is well to know what others say. The typographical work of the Independent is very good. Well, if this does not fetch it again to our address, we will anyhow be satisfied.

The Messenger, a juvenile paper of Dayton, Ohio, is a very creditable paper.

The Messenger and Botschafter of Rensselaer, Indiana, are edited now by Rev. Kilian Schill, C. P. P. S. They are devotional publications.

The Los Angeles Herald also comes to us, but we have to pay for it, because the Herald like the Times are big-bugs and do not show any condescension on little papers like the Mission Indian. We are glad to note that the Herald does not preach any more to the clergy. We can get along without newspaper sermons anyhow. Let a man who does not know anything about religion keep from preaching. We are sure that by abstaining from offensive, non-sensical religious effusions, the Herald will not be the loser.

The Colton Chronicle reaches us every Sunday. It is always read. Although we do not co-incide with everything it contains, still we admire the ability and sincerity of Mr. McKie as a newspaperman. We would consider ourselves fortunate to have words and phrases in like manner at our disposal; then we could wait on Capt. Pratt more effectively.

The Pittsburg Observer has of late been sent as an exchange to our sanctum. *The Observer* is a straight forward fearless publication. We should not wonder if it would be the first daily Catholic paper in English in the United States.

The Banning Paper is published by the pupils of the Banning high-school, and of course, we receive it and read it. Banning has two newspapers, the Banning Paper and The Mission Indian. There is many a place in this great world that has none. The two Banning papers are the best that are found in any climate.

The Third Grade. Text book on Religion by Rev. P. York.

The text books on religion are intended for parochial and Sunday schools. The Baltimore Catechism is the foundation of the series. Reading lessons from Bible History are interspersed between the questions. The books are graded, offering a concise but complete instruction on religion to the resp. class of children.

Much has been written on catechisms. The Baltimore catechism is declared too difficult. And it is. To teach religion is a hard work. Only talented pupils are capable and fit for a thorough religious training. The easiest catechism will therefore be the best one for a whole class. Nevertheless even the easiest catechism ought to be complete. Nothing essential ought to be omitted. The questions and answers ought to be clear. Abstract terms ought not to be used if in any way possible. To write a catechism is one man's work—an experienced teacher of religion only is qualified for this great undertaking.

The text books of Rev. P. Yorke are published to reduce the amount for beginners; to add prayers, hymns and instructive reading matter between the catechetical questions and answers. Any such a book is a great thing for instruction. Catholics who do not know their religion, easily fall away. The non-Catholic missionaries and preachers select ignorant Catholics for their proselytizing. Hence the text books on religion are filling a want and they are doing a great mission for God and the salvation of souls.

The price for one text book is only 25 cts. and can be had from *The Text Book Publishing Company*, Sherman Building, 606 Montgomery Str., San Francisco.

THE MISSION INDIAN.

Published Semi-monthly by

B. FLORIAN HAHN, C.P.P.S.

SUBSCRIPTION RATE :

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Payable in Advance.

Entered at the Banning Postoffice as second class matter.

BANNING, CAL., MAY 15, 1900.

To find many boys, former pupils of St. Boniface's, working and doing well, is indeed a great satisfaction.

The Filipinos are not perfectly pacified. When they will be pacified, they will be hungry.

Tingle-Tangle-education may take unthinking people. It does not benefit the Indians though.

A curiosity for our Eastern readers may be the shipping of ripe apricots from Palm Springs and Indio in the first week of May.

The Boers and the English are playing "hide and seek." And they have a great time of it. A car load of "Catch th'm and hold th'm" might find an immediate sale.

The report published all over the United States, that Mrs. M. Dewey left the Catholic Church, is declared to be untrue. Thus we see the papers are not written by Christ, the teacher of truth!

The Boer national hymn sings of freedom and is awe-inspiring, similar to the Marseillaise and the Wacht am Rhein. The Britons sing "God save the Queen," and we sing "O say can you see?"

Cronje and his three thousand fellow-prisoners are on the island St. Helena, the last sweet home of Napoleon I. It is now stated that the brave fellows do not like their present kopje at all.

"There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus." Thus wrote St. Paul to the Galatians. Christians ought not to make distinctions.

Juana Padencio, the Indian woman who died lately at Palm Springs had one son, Bernardo. The boy was inveigled to go to Carlisle. Juana had letters written to him to come and see her before she would die. The answer came back, that he could not.

Washington fought his battles in the forests and crossing frozen and unfrozen rivers. Grant fought in the wilderness, the Boers and English fight around kopjes and veldts; with this difference that the English would prefer the veldt, and the Boers have an unsurmountable affection for a kopje.

True love for the flag manifests itself in good actions. The desecration of their churches evidently failed to inspire the Filipinos with enthusiasm for the American flag. This is a truth, and truth is many times hard to digest. Good honest Christian people are never offended hearing the truth.

Our Lord says: "Not he who says "Lord, Lord" will enter the Kingdom of Heaven; but he who does the will of My Father in Heaven." Analogous to this is: "Not he who shouts the loudest is the best patriot; but he who does his duty as a citizen." The biggest talkers are not the greatest workers.

"Which of the parties shall I choose for my party," said a little man the other day. "If I am a Republican, I am an imperialist, a Tory, an expansionist, disloyal to the constitution, a promoter of trusts, a gold bug!—If I am a Democrat, I am a traitor to the flag; a popocrat, a kicker, unable to build up and carry out a plan, a dishonest politician who by voting for free silver robs the people—an anarchist. If I am a prohibitionist I am a cold water man, if I am a populist, I am a Kansas politician. Prayer: "O ye heavens, receive me until the election is over."

A U. S. Non-Sectarian Army Chaplain.

A U. S. army chaplain, named Pierce, whose station is now in Manila, is going about this country, delivering addresses in Protestant churches in which he reviles the friars in the Philippines and collecting money for a Protestant Episcopalian propaganda on Luzon island. Neglecting the soldiers whom he is paid by the Government to spiritually tend (in spite of the American principle of the separation of Church and State) he has come to lobby in Washington for more pay, so a letter from Manila informs us, and to get funds to use to proselytize under false pretences the confiding Filipinos. In an effort to ingratiate himself with the Administration, he has made an officiant report "whitewashing" it about the number of the saloons in Manila and praising the army canteen as a promoter of temperance.

An American priest in Manila wrote a letter which was printed in The Observer of February 15. That priest and the Rev. Father Algue, S. J., now in Washington, are our authority for the statement that Rev. Mr. Pierce is a rogue, a fraud, and a deceiver. Instead of attending to his regimental and hospital duties, he started an "Anglo-Saxon church" in Manila and used deceit to lure Filipinos into it. He wore a crucifix in his uniform. He advertised that in the so-called church that he started he would have "Holy Communion in Spanish," he had in it a statue of the Blessed Virgin before which, he lighted candles and which, during his monkey-services, he incensed; and "in a dozen other ways the Catholic ritual is aped," wrote our informant, "and solely with a desire to fool the poor natives."

This clerical scamp is supported by the national treasury (over which Lodge, Gallinger, Thurston, King and other "patriots" watch lest it should have any "sectarian" outlet) and while he is eating bread for which Catholics have contributed to pay, he defames the priests and devotes his time to the collection of money to pervert under official prestige their co-religionists in the Philippines. *Pittsburg Observer.*

The Pupils of St. Boniface's School, Write to their Director.

Wishes God's Blessing.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MAY 1, 1900.

Dear Father,

Next Friday will be your Feast, and I gladly write to wish you a happy Feast, and I hope you will have a nice time and be well. All the chidren wish you God's blessing,

I am your grateful boy,
MARIANO CHUTNICAT.

The Picnic.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MAY 2, 1900

Rev. B. Florian Hahn.

Dear Father:

I am glad that I have a chance to write you these few lines and I hope you will be pleased to hear from your children. We are all very happy to-day because to-morrow I think we will have a nice picnic. It is a beautiful sunny day and I am glad the rain is over, and everything looks fresh and green.

I hope Friday will be a nice day too, and wishing you a very happy Feast.

I am your loving child
SANTA BROWN.

He is Grateful.

ST. BONIFACE'S INDUSTRIAL SCHOOL.
BANNING, CAL., MAY 2, 1900.

Rev. B. Florian Hahn.

Dear Father,

I am glad I have the pleasure of writing you these few lines in order to tell you how happy I am to have a chance to learn. The Sisters are very kind to us, I like to be in school. I thank you for your kindness to us and the kind instructions you have given us.

I wish you a happy Feast.

Your loving boy,
DANIEL GONZALES.

Would Like to Make a Big Cake.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MAY 2, 1900.

Rev. B. Florian Hahn.

Dear Father:

With much pleasure I write you this little letter to wish you a Happy Feast and at the same time to tell you how thankful I am for your great kindness to me. During this beautiful month of our Blessed Mother, while saying my prayers I will always remember you. We are all anxious for Friday to come and we hope you will enjoy yourself. I am sorry that I am not the cook to make you a big cake. Your loving child

MAGDALEN LEO.

Likes the Kind Sister.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MAY 2, 1900.

Dear Father,

I am going to write to you these few lines in order to tell you how I am getting along in the school.

I am in the fourth reader, I go to school everyday and I always try to learn my lessons.

Dear Father, I am very glad to say that the Sister that teaches us in school is so kind to us.

I hope that you will give to all the children a free day. Thanking you for all your kindness

I am your grateful boy,
SANTIAGO BRITTAIN.

Glad to have Helped Building the Chapel.

ST. BONIFACE'S INDUSTRIAL SCHOOL.
BANNING, CAL., MAY 2, 1900.

Dear Father:

Next Friday will be your feast day, and as I know you you will expect a letter from your boys and girls, I will write a few lines, even if my writing is not good, I will do my best. We were all very glad to do all we could to build the new chapel and when we are big men and women and come back to the school it will make us happy to see it.

Dear Father, I want to thank you for your kindness to me, and I hope God will bless and reward you. With best wishes for a Happy Feast. I am your grateful boy,

CONRADO CHAPAROSA.

Remember Mary, Tenderest Virgin.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MAY 2, 1900.

Dear Father:

This evening the children are writing letters to you, hoping that you will be pleased to receive my letter. Wishing you a happy Feast day. I think I will have to stop for this time. We will pray to the Blessed Virgin Mary that she may keep you in her care. Good-bye. I am your grateful child

JENNIE SANTIAGO.

The Month of our Mother.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MAY 2, 1900.

Dear Father:

I am glad that I have a chance to write you these few lines. I hope you are enjoying the Month of our Mother. I thank you for all the good works you have been doing for the last eleven years. I will not forget to pray for you. I wish you a happy Feast. May God bless you with many special graces. I am yours truly

FLORIDA PEÑA.

A Grateful Child.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MAY 2, 1900.

Dear Father:

I will commence my short letter by wishing you a thrice happy Feast day and hope it will find you well. I must thank you for all that you have done for us during the past years, and I know how kind you have been since I knew you and the dear Sisters at St. Boniface's. Dear Father, this letter brings to you my best wishes from my heart and in after years after I leave the school, I will remember your kindness and many good advices, and try always to faithful to your teaching.

Hoping you will spend a happy Feast and many returns of the day.

I am ever your grateful child,
ESPERANCE BRITTAIN.

Prayer is always Good.

ST. BONIFACE'S INDUSTRIAL SCHOOL.
BANNING, CAL., MAY 2, 1900.

Dear Father:

With joyous heart I am going to write you a few lines and I hope you will be pleased to hear from me. Dear Father, this is the month of May and that we have devotions to the Blessed Virgin Mary and I am going to pray very hard to her that she may make me better than I am, and I hope you will say a little prayer for me. It is a beautiful bright day and it makes me feel very happy. Whishing you a happy and joyous feast,

I am your grateful child,
CLARA WELMAS.

Proud of the New Chapel.

ST. BONIFACE'S INDUSTRIAL SCHOOL
BANNING, CAL., MAY 1, 1900.

Dear Father:

I should tell you that I have nothing to teli you. You know yourself that we are always here around the school. But since your feast day will soon be here, I send you these few lines with my best wishes and I hope you will pass the day pleasantly. I will remember you in my prayers on that day, We are all very proud of our new chapel and opportunity to help a little. Thanking you dear Father for all your kindness to us since we have been here. This is all, may God keep you in his holy care, I am ever yours sincerely

BENITO OLIVAREZ.

A Good Boy.

ST. BONIFACE'S INDUSTRIAL SCHOOL.
BANNING, CAL., MAY 2, 1900.

Dear Father;

As your Feast day is approaching I thought I would write to you a feast letter, I gladly thank you from the bottom of my heart for all the labor and for all the religious instructions you have given me, teaching me how to go the right path. It is true that there are many children that have not the opportunities as we have. Thanks be to Almighty God who prompted our parents to bring us here to the Catholic School, where we can learn our religion and be saved. I will close my letter with gratitude and love. Wishing yon a happy feast and God's Blessing upon you. I remain your faithful child

JOSEPH ROAN.

A shortage in the school fund in St. Paul has caused the superintendent of the school system in that city to make a comparison of the cost per pupil with the similar cost in fourteen other cities. On the basis of the figures of attendance the cost in St. Paul is $22.08. Only two other cities show a smaller cost —Kansas City, where the school year is only nine months long and where the cost is $20.07, and Milwaukee, where the salary account makes the cost $21.87. Several cities run from $24 to $28, while the cost amounts to $37.80 in Pittsburg and to $40.77 in Denver. The eastern cities have a much higher rate than those in the west, Denver excepted, and there the cost of labor and fuel is excessive. The figures given have to do with the entire school system, but the difference is wider when high schools alone are considered. Boston, with its suburbs has twelve high schools, for which it pays a per capita rate of $85.40; on a salary basis alone it amounts to $62.19. In St. Paul the total per capita cost in high schools on the basis of average daily attendance is $44.36, and out of this $34.91 is expended for teachers' salaries.

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DIOCESAN NEWS.

Tota pulchra es, Maria, et macula originalis non est in te!

The Right Rev. Bishop Geo. Montgomery, D.D., is now at St. Louis, Mo. He is there in the interest of the Catholic Indian schools. A work of genuine charity.

On his way East, the Rt. Rev. Bishop confirmed a class at the Needles. The Needles is situated in the torrid zone. It is the most eastern point of that large parish which comprises three zones.

Rev. Father Hawe of Santa Monica is much improved in health. Good health is a great gift of God.

Many of the Rev. Fathers in the diocese sent their best congratulations to the Banning school on the day of the dedication. We are very grateful.

At the burial of Juana Padencio no pagan non-sensical show was made. The men stood there and wept. The scene was touching. A proof that also the Indian has a heart to feel and to suffer!

Rev. Father Barron, the scholarly curate of Santa Monica honored the St. Boniface's Industrial School on the day of the dedication. It is refreshing to listen to the good Father's always ready answers.

In the absence of our beloved Bishop, the Very Rev. P. Hartnett, V. G., will attend to regular routine work of the episcopal office. The faculties of a Vicar General are almost as great as those of a Bishop.

The action of U. S. Indian agent Wright, in furnishing some provisions to the indigent and sick Indians at Palm Springs shows that he wishes to help where he can. Were it not for the reports sent to Washington by a meddling preacher there would be no suffering among the poor and sick Indians.

To the prompt manner, with which the Rev. Secretary of our Bishop attended to the forwarding of the Holy Oils to the Rev. pastors, due credit must be given. Those who have been in other dioceses and have been disappointed on Holy Saturday morning appreciate so much more the kind favor of Rev. Father Molony.

The pupils of St. Boniface's were happy to write the letters which our readers will find on the second page. The feast of St. Florian occurred on May the 4th.

St. Florian is the helper against fire. He was of the same nationality as St. Boniface, our school's patron.

The Rev. Fathers from Los Angeles, Santa Monica and Redlands highly complimented the editor of the Mission Indian to his successful poetical production in the April number of this paper. There was some surprise expressed, as it was stated formerly that poets are born, not made. To quiet all doubt it may be stated that the birthplace of the writer has produced many great poets. Besides: "Each spurs his jaded pegasus apace."

Juana Padencio died May the 1st. The deceased Indian woman was an invalid for three years. The dreadful disease, consumption, was the cause of her death. She was a good woman, faithful to her husband, industrious, a good adviser to her Indian friends. A few weeks ago, she received the sacraments, and served also as interperter for the other Indian women who could not speak Spanish. May she rest in peace.

Last winter, between forty and sixty tourists and invalids stayed at Indio in the beautiful residences built by the S. P. Co. for the purpose of attracting people in search of a warm mild climate.

Mr. H. W. Crickmer and family of Colton, Cal., left for England on Tuesday, May the 1st. Mr. Crickmer is an industrious, faithful and gentlemanly employee, of which the S. P. Co. may be justly proud.

The Palm Springs Hotel was well frequented this season, even now there are many tourists and invalids residing in the cosy cottages erected by Dr. Murray. The garden of Eden!

The public school at Palm Springs is taught by Miss Keenan, formerly a teacher of the Banning public school.

Palm Springs station is renowned for the strong zephyrs that shake man and beast, animate and inanimate creation. Aeolus with his wind-chest resides on the summit of San Gorgonio Pass and he is very liberal in the distribution of the compressed air. Many times we wish the powerful *Quos ego* would ring out to stop the disturbance.

This is the sign board at Palm Springs station:

"Palm Springs Hotel and Hot Mineral Springs. A desert Oasis in sheldered valley. 5 miles from R.R. Finest Winter resort in California. Elevation about 600 feet. Climatic condition unequalled. Constant sunshine. Pure mountain water. Dry desert air. No fogs. A paradise for invalids. Fine mountain scenery and Canyon of Giant Palms."—

The iron bar connecting the driving wheels with the motive power of the engine broke near Rimlon. This station Rimlon is a noteworthy kopje near Indio. Round about there is no vegetation. Sand and rock are as white as snow. In the night you imagine to be traveling through snowfields—and you are in the Colorado desert.

The Sandwich Islands are annexed in good style. Queen Lililululu-kakaka-wawawa-nanana will by and by get a pension. "A kingdom for a horse."

The Future Bishop OF TUCSON.

Rt. Rev. Father Granjon, Director of the Propagation of the Faith for the United States, is the future bishop of the diocese of Tucson. The election of such a worthy priest for the Arizona bishopric is hailed with joy by every one familiar with the Rt. Rev. Father and his future charge. We extend our sincere congratulation to the beloved bishop-elect and his fold in the arid zone.

Charley in the Desest.

Charley went into the desert.
"How many miles is it," he asked.
"Thirty miles."
"Can I find the road?"
"Of course, you can."
"But could I get lost?"
"No, sir."
"Or perhaps bitten by a rattle snake."
"No, sir."
"Or eaten up by coyotes?"
"Be a man!"
"Is any quick sand or sink holes on the road?"
"I would smile, if there were!"
"After this trip, I will tell everybody that I was in the desert."
"Good."
"I hope, I will not miss the road."
"If you do, send me a telegram, and I will despatch a rescuing party."
Charley went, saw and conquered. Since then his face is brighter, he grew bigger; he looks prouder, walks straighter, and he intends to make his next desert trip longer, more dangerous and more glorious!

Catholics at Carlisle

Church Progress says: "Bishop Shanley gave a retreat to the Catholic Indians of the Carlisle School and confirmed a class previously prepared by Father Ganss. What has The Observer of Pittsburg to say of this?"

It says that Major Pratt could not safely lock the door against the Bishop, but that he will compel those Catholic Indian children to be present at Protestant services, he will force them to listen to Protestant sermons, he will make them study Protestant histories, he will put in their hands Protestant books, he will send them out only to Protestant families, and in a dozen other ways he will do his worst to proselytize them.

The record of the past is apt to be the record of the future, and the past shows that a large number of the Catholic pupils of the Government "non-sectarian" Indian school at Carlisle, Pa., have been robbed of their faith. (*Pittsburg Observer.*)

(In reprinting this article in spite of denials of the charges made we do so in order to let our readers know, what others think about Capt. Pratt. And if any one is displeased, let him come here. We are willing to relinquish our place to him. Let him find out for himself, let him experience what we experienced! We shall be satisfied to go to the Paris Exposition ad interim!

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NON-SECTARIAN SCHOOLS!

The Indian School at Wittenberg, Wis., is run as a Government school. The Superintendent and employees are Lutherans. They teach their religion to the Indian pupils. Religious exercises are regularly held and religion is taught. Why does the school sail under the name of being non-sectarian?

One teacher of this same school, Mrs. Moses, was sent by the Government to the Catholic Indians in Cahuilla Valley. The lady was paid by the United States treasury. She taught religion, mind well, *another* religion to Catholic Indians, who were well instructed. She taught religion to the boys and girls, to the men and women, Sundays and on other days. When we held services for the Indians, after *our* services, the school bell was rung and boys and girls were brought over to the Government school, (to undo what the Catholic priest had been teaching.) This was repeatedly done. And now it is claimed that theses schools are non-sectarian! The money of Catholic and non-Catholic taxpayers is used to rob Catholic Indians of their faith! The Government's schools are used for proselytizing against the Catholic Church. Why do the Government's schools sail under the false color of being non-sectarian?

At the convention in Los Angeles, one Superintendent of a Government's school, Mr. Locke, was a preacher and each session was begun by prayers made by him. A number of other Government officials present were also preachers. Preachers were appointed inspectors of Indians schools and sent to pry into every nook and corner of the Catholic Indian schools. At one school, one of these inspectors even demanded to go through the private apartments of the Sisters! (Hear, hear!) And these non-sectarian officials for sectarian schools are declared non-sectarian! Why do these people, who feed on the U. S. treasury, call themselves non-sectarian? Why do they sail under false colors and lay their sectarian cuckoo's egg in the non-sectarian nest of the Government? Why is teaching religion and perverting Catholic Indian children non-sectarian? Please be just and sincere!

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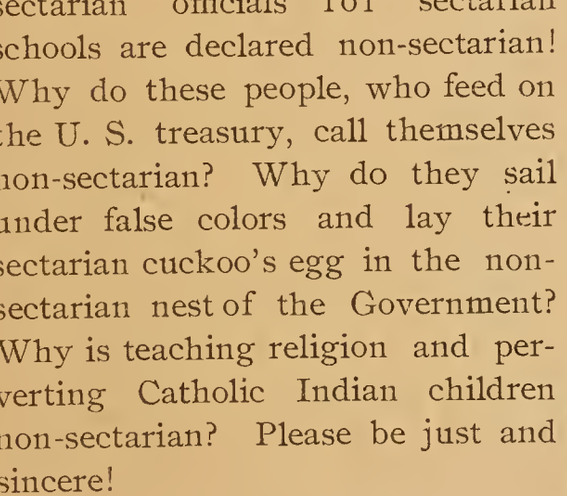

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FATHER O'GROWNEY.

FROM THE ACADEMY CHIMES, PRESCOTT, ARIZ.
PUBLISHED BY THE SISTERS OF ST. JOSEPH.

The following lines written by Miss Anna Burke, Prescott, Ariz., are worth reproduction:

A few weeks after our return to school, early in the month of September, the telegraphic wires conveyed to our pine-clad and quiet mountain home the sad news of the death of our beloved and distinguished friend, the Rev. Eugene O'Growney. No little regret was expressed by the pupils of St. Joseph's, for most of us remember the mild gentleman whose kind countenance we loved to watch in his daily strolls about the convent grounds during his months of residence amongst us. So distinguished a character and so brilliant a man cannot be passed over lightly, or dealt with sparingly, and, though the daily papers have bestowed unmeasured praise on his literary productions, all of which exhibit warmth of soul and earnestness of purpose, the writer with an appreciation of his merits and a realizing sense of what is due to his memory, with an equal consciousness of her own inability to do justice to the subject, asks the indulgence of those who may chance to read this imperfect tribute of love and gratitude to our highly gifted and lamented friend and father.

Rev. Eugene O'Growney was born in Ireland in 1862, and early in life devoted himself to acquiring the necessary education to fit him for entering upon the still higher and more extended duties required for the exalted vocation to which he aspired. After his ordination he became deeply interested in the movement for the preservation and the extention of the Irish language. He devoted his life to a careful study of it and his efforts were crowned with the laurel wreath of fame and distinction that entitles him to recognition as "one of the best masters of the Irish language." His scholarly abilities were brought more prominently to the front after having succeeded the late John Fleming as editor of the *Gœlic Journal*. His distinguished and remarkable work as professor of Irish at Maynooth College is a matter well worthy of record in history and his efforts at Maynooth are certainly entitled to more than a passing notice, since the task he started has outlived him. He always spoke most enthusiastically of any movement toward the advancement of the Gælic race. His last literary work on record was the metrical translation of America's national air, "The Star Spangled Banner," into Irish.

During his sojourn in Arizona he made many friends who mourn his loss and admire his virtues. His patience, while laboring under the grim monster Consumption, and his resignation to the inevitable, proved him to be not unlike Him who endured the thrust of spears and the crown of thorns. He was a friend to all and a consolation to those in bereavement, and a generous ministers to those in distress. His gentle manners, his words of kindness and benevolence, his fatherly advice and wise counsel joined to his Christ-like meekness and devotion, will linger in the tender memories of those who knew him long after his unfinished work shall have been completed, moulded and fallen to decay. The merit of his life work is now the good of his fellow-men. Though he had been ailing for years yet his wonderful energy of mind and constant cheerfulness made it appear to many that the Angel of Death would yet delay some time before delivering the final message. He did not fear the end. Why should he? Death has no terror for the truly Christian soul. It is not the end but the beginning of life. He saw beyond the grave the glorious sunshine of God's presence. The final moment at last came and, as the setting sun on a calm September eve sinks beneath the horizon, gilding the heavens with its mild yet glorious splendor, so did the soul of Father O'Growney pass to his God, leaving behind him the bright light of genius and virtues. How much could be said and said truly, were my pen and lips eloquent enough to proclaim his praise! Love for God's poor was a marked trait in his character. His generous nature and warm heart were ever moved by kind impulses and influenced by charitable feelings as became his priestly calling. He was esteemed during life by numerous persons of all classes and denominations, for his sympathies were as broad as humanity. May his soul rest in peace! His remains lie in the cemetery of the "City of Angels" and though it is not given us to strew flowers on his grave yet we can give him love's purest and best offering—a fervent *de profundis* for the happy repose of his soul.

Priest of God, sweetly sleeping,
May thy sainted spirit rise
Up above, and in God's keeping,
Dwell e'ermore in Paradise.

The Situation in the Philippines.

A letter from Mr. Phelps Whitmarsh, the correspondent of the *Outlook*, dated March 5th, presents a very gloomy view of the situation in the Philippine Islands. The pacification of the country and the establishment of civil government are reported to be not progressing in a very satisfactory manner, less being now accomplished than three months ago. The provinces which were supposed to be pacified are again in a disturbed and dangerous state. The civil authorities appointed by the American government and professing allegiance to it, are known to be in sympathy with the insurgents. Gen. Otis states that the Hong-Kong and Manila juntas were never more active, and the insurgents are everywhere reorganizing. Mr. Whitmarsh declares that, with the exception of a mere handful, every Filipino in his heart is an "insurrecto," and wishes to drive the Americans from the islands. The same old hatred prevails, the same hope and belief in ultimate independence. Outside of Manila white men cannot travel without military escort, and the lives of Americans are lost daily. Let those who think the war is over, writes Mr. Whitmarsh, visit the islands and judge for themselves. Unless more stringent measures are taken at once, he concludes, it will be not months, but years, before peaceful conditions prevail.

The reasons assigned by Mr. Whitmarsh for this deplorable condition of affairs are altogether inadequate to explain it. He assigns as the first cause the gentleness of the military goverment. When an insurgent is captured, "he is patted on the back and told to go home and be good." To a man with a conscience and a heart, Mr. Whitmarsh says, such treatment might perhaps be efficacious; "but to deal with a Filipino in this way is worse than folly." The second cause is the delay of congress in deciding on our policy; and the third is the utterances of such men as Senator Hoar. The only hope therefore of ending the war is to cease treating captured Filipinos with clemency; to compel that "misguided man," Senator Hoar, and his associates, to keep silent, and to have the American people, as a whole, support the policy of the administration. Edmund Burke admitted his inability to frame an indictment against a whole people, but Mr. Whitmarsh is troubled by no such scruples. It is quite credible that the Filipinos hate the Americans and would like to drive them from islands. The Americans have certainly done nothing to make themselves beloved, and their presence has been attended hitherto with nothing but misery, destruction and bloodshed. To expect anything but hatred would be as unreasonable as to hope to gather grapes from thorns or figs from thistles. But it is altogether incredible that no insurgent Filipino has a conscience or a heart. No race of mankind yet discovered has capacity to hate without having capacity to love, and it must be a narrow mind that cannot imagine how our government could have so acted as to make the Filipinos our most devoted and grateful friends. To suppose that more shootings, will endear us to the Filipinos, is both cruel and foolish. (*The Review.*)

The Yaqui Indians.

The Rev. Father Beltran was made a prisoner by the Yaqui Indians, in Mexico, last winter. The Indian warriors held a court martial for the purpose of disposing of him. A full account of the proceedings is given in "El Pais", from which we translate the following words of a Yaqui leader, during the progress of the trial. "We have never permitted that white people interfere with our customs or with our government. Our territory is very rich, therefore the Whites want to get possession of it. But it is a blessed land, (the speaker stooped down taking some ground in his hand,) because it has drunk much blood every one who trespassed on it, is dead. That hill (el cerro del Tozahcahuit, which means the hill of the bones) is a witness. It holds the bones of Spaniards who came to rule us. We are the only ones who never allowed Spanish rule. And why do the white people now try to drive us away from our homes? Why do they think to have authority over us; we have never molested them; we have never asked for anything; we have never gone forth against them to drive them away from their homes!"

(As to the customs of the Indians, we would say that there are customs of the Indians which are harmless and should not be denounced because they are different from the ways of white people. There are customs which have deteriorated because times and circumstances have changed; these customs ought to be discouraged. Then there are customs which are absolutely sinful; they ought to be suppressed. Any Indian who sticks to them is worse than a pagan. In fact, the customs of the Indians have been a source of much worry and disappointment, for the Catholic missionary. These customs are held up by irresponsible preachers for the purposing of abusing the Catholic religion. Let them go, the sooner the better. Ed. Miss. Ind.)

THE MISSION INDIAN.

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BANNING, CAL., JUNE 1, 1900.

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"I have joined several religions, but I failed to find satisfaction for my heart." Of course, only the true religion is capable of doing it. Try it—search for it—it will satisfy you!

Modern methods—what an infinitely big, incomprehensible word! And Kindergarten—what a beautiful expression of thought! Would it not be lovely—why magnifique—to say "modern humbugs!"

After the beautiful May devotion in veneration of Mary, the mother of Christ and our mother, comes the devotion to the Sacred Heart of our Redeemer during the month of June. "O sweetest Heart of Jesus, I implore that I may ever love Thee more and more."

The pretty sanctuary lamp which now burns before the Blessed Sacrament, in our new chapel, was donated by four former pupils of the school; Nancy Morales, Juliana Chutnicat, Miquella Brittain, and Louisa Pa. Well-done girls, we are all grateful to you.

"The Paraclete, the Holy Ghost, will teach you all things, and bring all things to your minds, whatsoever I shall have said to you." St. John, XIV, 26. Hear, what God speaks within you. He speaks what is to your salvation. Let all other teachers that only tickle the ears keep silence. O Holy Ghost, speak thou to me!

Catholics as a rule are good citizens. The Church does not interfere with their politics. They are perfectly free to vote any ticket. There is no secret obligation upon any pratical member of the Church. Righteousness, virtue, honesty is required, no more. Catholics have always been quiet, law-abiding citizens; they know well how to distinquish; they are not fanatical. Most of the members of our Church are laboring people—men and women that bear the burden of the day and the brunt of the battle. They know how to bring sacrifices, and they bring them. And how many indignities have they to suffer many times? Why—we may rightly say—why are we the step-children of this republic? Whom have we dishonestly defrauded of his property? In whose affairs did we meddle? When did we refuse to follow the flag of the country? When and where did we prove faithless to the banner? Is our patriotism of yesterday? Shall there be no real liberty found in this world?

(*Answer*—in low voice—: No, our true home, true liberty, *true charity*, true happiness is only in Heaven!)

Is there an Eternal Hell?!

A Unitarian minister of Boston lately preached in Riverside on "God is Love." In his discourse he stated that finally every man will be saved; it is, he said in substance, a belief of the Unitarians, that there is no place of everlasting punishment.

At the time, when Luther and the other reformers began to teach doctrines different from the Old Christian Church, purgatory or a temporal punishment was absolutely denied; the merits of Christ and faith were sufficient for the reformers to save any man; a sinful life was only weakness for which Christ gave full satisfaction. Now our separated brethren have changed their minds; they believe in a temporal punishment, a kind of purgatory, or state of purification, which is followed in the end by final harmony of all souls with God. Thus the Unitarian minister declares. And he concludes his words by repeating "God will cure them (save all souls), because (1) He wants to; (2) He can; (3) He has the means; (4) He has the time."

The trouble with such logic is that the antecedents and the conclusion are sophistical. God wants all men to be saved; He gives sufficient grace to every one; He is good and does *His* part; He even sent His only Son to redeem us. Sin though contradicts God's goodness, the sinner practically does not care whether he is saved or not. God *can* save all men, provided it is not contradictory to His justice; but *does* the sinner do *his* part in order to save himself? God has the means and He has the time, is a foolish statement. Has the sinner the means after his death? Has the sinner time after death? Besides the eternal punishment of the sinner is plainly taught in the Bible. Either the Bible is the Word of God (it is), and there is an eternal hell—or the Bible is human in its entirety and then Christianity is a myth.

We reason thus: There is an eternal hell:

(1) Because Holy Writ says so.

(2) The sinner wants it so, by his actions.

(3) God can do all things; but he cannot do anything contradictory.

(4) After death, the sinner has no means, and

(5) No time for conversion.

(Ad (1) Holy Writ tells the truth. (2) The stubborn sinner resists God. (3) God is holy and just. He loves and rewards the good. He hates and punishes the wicked. (4) Means of salvation are a good life, prayer and the Sacraments. After death the sinner cannot change any more the state of his soul; there are no more Sacraments. (5) Time ends with our death.)

To deny in a sweeping way all dogmas is no proof against their truth.

Many do not like to believe in an eternal hell, because they are afraid to go there. But will the fear of hell do away with its existence? Will the denial of a truth make it untrue? The man who takes no chances about the hereafter is a wise man. He who abstains from sin, who believes God's word, who fears hell-fire by avoiding that which may cause him to go there, is a truly wise man. "Watch and pray," "What doeth it profit man if he gain the whole world, but suffer the loss of his own soul?" Treasure the truth if you possess it. Search for it if you are in doubt. That all and every creature may be saved is also our sincere desire.

Hits the Nail on the Head.

Miss Reel's Philosophy.

I think a woman ought to do just as good work, just as fast and just as cleverly as a man, or else not ask for a place that requires man's muscle and judgment. Capital pays for ability, not weakness.

When I was appointed Superintendent of Indian schools I told the commissioner (who is just as good as gold) I was there to do and to obey. I did not claim sympathy or tenderness on account of my sex. He was my superior officer and if he told me to blacken his boots I'd do it or quit.

There's too much seeking for easy places in this Indian service. I haven't found a soft snap in any position yet. If a person has a conscience or a heart he must be ever busy.

There is no virtue like loyalty in this Indian service—loyalty to your superior officer and to your school.

Train your girls to work—to wash and iron, to cook and nurse, and let the music and painting go. I believe in schools of industry rather than in schools of indolence.

Cahuilla Valley ought to be called Valle Bautista or Baptist Valley. The official name Cahuilla Valley is given to that part of the Colorado Desert, which lies between Whitewater and Alimo Bonito, near Walters. The valleys southeast of the San Jacinto valley are Hemet Valley and Valle Bautista. The Indians living in the desert do not exactly belong to the Mission Indians; only those Indians who were formerly under the rule of the Franciscan Missions are Mission Indians. They always called themselves Christians, whereas the Indians in the desert were considered pagans. There are two tribes in Colorado Desert, the Cahuillas and Chimehuvis. These two bands were never on friendly terms. At present, most of them profess to be Christians, although they were never properly instructed and owing to the presence of preachers among them, and to the conflicting teachings given them, it will be almost impossible to see practical results of missionary labor. There are though a few faithful among them. To state the truth: To teach to Indians different religious principles will make converts to infidelity of them. No temperal gain or show will make up for this loss. "What doth it profit man if he gain the whole world, but suffer the loss of his soul."

The sun's eclipse occurred on May the 28th. One anxious man rose on the 29th at 4.30 A. M., to witness the rare event. He says, "he didn't see nothing."

GEN. LAWTON.

Rev. Father Gleason, now in the Philippines, relates these anecdotes of the late Gen. Lawton:

A strange coincidence regarding Lawton's death is this: The General had four children, the oldest a boy of thirteen and three little girls who were being educated in the convent of Santa Ysabel, Manila. The little boy accompanied him on every expedition in true soldierly fashion, and the General when cautioned as to dangers would always remark that he never would be killed as long as his little son was with him. The night he went to San Mateo, Mrs. Lawton begged him not to take the child with him in that terrible storm, and as luck would have it, the first and only time that the boy was not with him he was killed. The soldiers speak of it in a strangely superstitious way.

When Lieutenant Breckenridge was shot by the Filipino sharpshooters in the tower of San Mateo Church, Lawton went back to see how badly he was wounded. He found him wounded slightly, and remarked to the Captain with him, "He will recover. Notice this, Captain—if a man is wounded unto death he turns ashy white and dark rings form almost immediately under his eyes. I have never known it to fail." As they returned from Breckenridge to where the bullets were flying, Lawton was shot and the officer with him could not help but notice the pallor of his face and the black rings that spread from his eyes down to the corner of his mouth. As he was shot, he steadied himself and clasping his heart, said: "I am shot through the lungs." He remained by sheer force of will on his feet more than a minute after he was shot, driving his fingernails almost through his hands in his efforts to maintain himself upright—then he sank to the ground saying, "I am going to die," which was a fact in a minute or so.

General Lawton was a great friend of Archbishop Chapelle, having known him in New Mexico, and he was preparing to give his Grace a grand reception on his arrival, but it had been otherwise ordered.

PATHETIC.

Sincere, substantial sympathy is not often found where it might be most expected and made available, but more frequently among the lowly and humble of God's poor, as the Detroit Free Press clearly proves by the following: Tim's Kit—It surprised the shiners and newsboys around the postoffice the other day to see 'Limpy Tim' come among them in a quiet way, and to hear him say: 'Boys, I want to sell my kit. Here's two brushes, a full box of blacking, a good, stout box and the outfit goes for two shillin's.'

'Goin' away, Tim?' queried one.

'No, not exactly, boys; but I want a quarter the awfullest kind just now.'

'Goin' on a 'scursion?' asked another

'Not today; but I must have a quarter.' he answered.

One of the lads tossed over the change and took the kit, and Tim walked straight to the counting-room of a daily paper, put down his money and said:

'I guess I kin write it, if you'll give me a pencil.'

With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you may not have seen it. He wrote:

'Died—litul Ted—of scarlet fever: aged three years. Funeral to-morrow. gone up to Hevin: left one brother.'

'Was it your brother?' asked the cashier.

Tim tried to brace up, but he could not. The big tears came up, his chin quivered, and he pointed to the notice on the counter and gasped: 'I—I had to sell my kit to do it. B—he had his arms aroun' my neck when he d—'

Then he hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the door-step, and in the box was a bouquet of flowers which had been purchased in the market by pennies contributed by the crowd of ragged, but big-hearted urchins. Did God ever make a heart which would not respond; if the right chord was touched?

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DIOCESAN NEWS.

Come, O Holy Ghost, and fill the hearts of Thy faithful!

The warm weather has begun. Now for the sea coast, if you have time and money!

Coyotes are becoming numerous. They are expert chicken thieves.

Juliana Chutnicat after working out for eighteen months returned home to see her sick mother.

Taquish is about the same now as ever. The earthquake did not move him—et jam movetur!

The death of two little turkeys caused great distress. They "drownded." No flowers.

Gustav Voss, the beekeeper, thinks the honey crop will be small, although better than expected in March.

We are glad to say that St. Boniface's chapel is well filled every Sunday. A mission must have a decent church.

There is fine pasture everywhere in the mountains and on the mesas. Water is the life in Southern California.

Mrs. Mary Puzey has been the guest of St. Boniface's for nearly a week. She is an old true friend of our school.

Rev. Father Nunan is in charge of the Santa Barbara congregation, and Rev. Father Ferrer takes care of San Luis Obispo.

There are many flowers and blossoms which sprang up in May. Still the honey production will not reach the medium mark.

The most asked for two objects for recreation are the burro and the studebaker. For particulars ask Mother M. Virginia.

The Rev. Father Stockman paid a visit to his old former home, San Bernardino and then proceeded on his journey to Paris, Rome etc.

Two sick calls at one and the same time! One was attended by Rev. Father Connealy, the other by us. Death followed soon after.

The principal of the Banning schools, Prof. Ward, arranged an elaborate program for decoration day. Rest, warriors, rest!

New potatoes, cherries and apricots are the first new fruits in the California market. Next come figs, strawberries, blackberries and hay.

Mr. J. McDonald of Los Angeles came up to Beaumont to mend. He grew stronger and healthier. The best hospital is a good climate.

There are many applications for Indian girls sent to the Banning school. These speak louder than words for the successful work of St. Boniface's.

Crops have improved since the rains fell in April and May. It is wonderful what Southern California soil will do if water is plentiful.

Rev. Father Caballeria repeatedly spoke words of praise for the Mission Indian, its editor and the Banning school. Fraternal love is edifying.

Antonio Casero, an Indian of Cahuilla Valley, died at Mesa Grande May the 19th. He did not have the grace of receiving the Sacraments before his death.

Joseph Gonzales, a former pupil of St. Boniface's, died last winter. Cause: Blood poisoning. The Rev. Father Fitzgerald of Redlands, administered the Sacraments to him. May he rest in peace.

Rev. Father Farrely of Pasadena is now on the other side of the Atlantic Ocean; the two Rev. Fathers Gay and Scanlan are taking care of St. Andrew's, Pasadena.

Margareth Valasquez, a former pupil of St. Boniface's was married lately at Redlands, Rev. Father Fitzgerald officiating. We wish there were more such marriages.

Rev. Fathers Lauth and Mullaly, who are pro tem. staying at St. Boniface's, are kodaking the school, people, and surroundings. One store's supply of dry plates is exhausted.

Rev. Father Doyle of St. Mary's will go to see his friends and relatives in Ireland. We wish a happy journey and au revoir to the good Father.

Mr. Limbroock of the People's Store, Los Angeles, is pretty sick. Mr. Limbrook is a very efficient bussiness man and popular salesman. We wish him perfect recovery.

Sirvanto Sememoatt of San Issidro is in trouble. The captain of his village refuses to give him the land he wants. With a little forberance, such cases could be amicably settled.

Ripe apricots were shipped from Banning May the 25th. Banning's fruit crop is poor this year as far as quantity is concerned. There will be hay, about half a harvest.

The Sisters of Mercy are adding a small addition to the house which they bought on Figueroa Str. Los Angeles, in order to have better room for their orphan children. May God bless their labors.

Going east, last October, we met Mr. Kelihoar of Taylor, Texas. The company of such a gentleman is a real treat. You never get tired to listen to his narratives abou pioneer life in Texas. And he hast always the right answer at the right time, if you talk politics or religion to him.

The house of Valencio Segundo at San Ignacio Reservation was destroyed by fire May the 19th. The good Indian lost all he had in the house as he was working in the field when the fire broke out, which he could not control on his arrival.

Mrs. McMullen, sen., has recovered from her serious spell of sickness. Why should she not? The wedding bells of her son John were ringing merrily, and a bright, loving daughter-in-law entered the house, making every member of the family happy. Congratulations!

Joe set traps for coyotes. Vainly hoping for success, he was one night aroused from his slumber. Nat, the big pet dog, had gone into the trap. What a howling! Joe liberated the would-be-coyote. Then Nat jumped seven feet high. It is a great world!

On decoration day, the pupils of St. Boniface's marched to the cemetery, decorating the graves of the two soldiers buried there, and singing patriotic hymns. The director gave them a short explanation of the significance of the ceremony.

Mr. Francisco Estudillo of San Jacinto was pretty sick with La Grippe last month. He is better now. In spite of enemies which he had during his term as Indian agent, many Indians remember him gratefully and with due esteem.

Mrs. Kelihaor with her three estimable daughters were paying a visit to California. They hail from Taylor, Texas. They were charmed to get out from the land of cowboys into the civilization of the Pacific Coast. They are a happy, cheerful, and last but not least, good and virtuous family.

The plans for repairing St. Boniface's and building the chapel were made by Mr. R. B. Young. Mr. Young has made the plans for five churches, viz. St. Mary's, Los Angeles; St. Andrew's, Pasadena. Immaculate Conception, Yuma; St. Joseph's, Kern City; and St. Boniface's, Banning.

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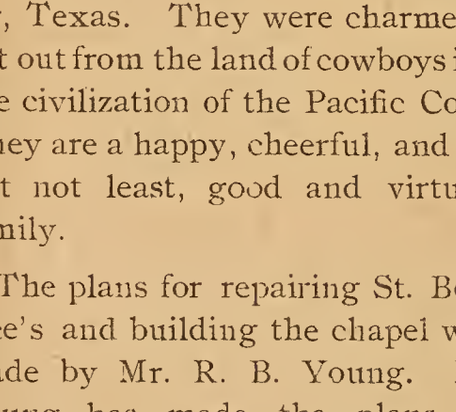

COLTON, CAL.

CENSUS QUESTIONS.

Some fellow has gotten up the following take-off on the questions that will be asked by the census canvassers. They are about as sensible as some of the questions that will be asked, no doubt.

Were you ever born?

If so, has it proved to be money in your pocket?

Are you a male or female?

If the latter, are you older than you were ten years ago?

Do you know much of anything?

Can you tell the difference between anything and anything else?

State briefly just how much you know of knowledge.

Are you dead or alive?

If so, when did it happen?

Do you bring up your children in the way they should go, or do you let them pattern after you?

Are you a non-partisan voter?

Have you ever been known to pay your debts?

In settling the labor question do you use an egg?

How many months are there in an off year?

What do you do in the case of an emergency?

How many emergencies are there in a case?

Please answer correctly the Chinese question.

Which is the easiest way out of a difficulty?

Are you in favor of turning the rascals out?

Do you consider it wicked to do wrong?

Do you think the Porto Rican tariff ought to go?

If so, when and where?

Which end of the broom does your wife use when you criticize the dinner?

Where do you think the author of this list of questions ought to be sent?

(Look up the stations on the kite-shaped track.)

Her Eight Hours.

"What!" cried the labor leader as he entered the house; "no supper yet!"

"No," replied his wife, calmly. "You will recall that I began work at 6 o'clock this morning."

"What has that to do with it?" he demanded.

"My eight-hour watch expired at 2 o'clock this afternoon," she answered.

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LOUDER!

A stranger stepped up to the receiving teller's window of one of Kansas City's national banks one day last week. He pushed a roll of money across the deal plate and said he wanted a certificate of deposit. The money was counted and the teller reached for his blank certificates in order to fill out the slip.

"Your name please?" he asked, with the usual bank clerk smile.

"Louder," answered the man.

"Your name please?" the teller repeated raising his voice.

"Louder," said the stranger, with a slight show of irritation.

The teller sighed. He leaned across the marble counter and fairly shouted:

"Your name—what is it? Tell me your name!"

The stranger at first smiled, then laughed loud and long.

"Oh, I understand," he said. "My name is Louder. Alexander Louder. I'm not deaf."—Kansas City Star.

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VOL. VI. BANNING, CAL., JUNE 15, 1900. NO. 17.

A Visit of the late Right Rev. Bishop Martin to Sitting Bull.

[MAY 1878.]

An old but interesting history.

HAVING previously secured, through the Bureau of Catholic Indian Missions at Washington, a Government permit to visit the camp of Sitting Bull, Abbot Martin left Standing Rock, where he was engaged in establishing a mission, in the beginning of May last, and travelled in the direction of Fort Peck, with a view of finding the Indian chief, and persuading him to stop hostilities and surrender. His sole object in thus mediating was, if in his power, to bring the useless war, with its hardships and horrors, to a speedy close, and thereby to serve the cause of charity and religion. At the time Abbot Martin left Standing Rock it had not been suggested that the hostile Sioux would cross over to British soil; but on his arrival at Fort Peck he was informed that Sitting Bull was already on the other side of the border. The Abbot, however, resolved to pursue his mission, and having received from Agent Mitchell all the assistance he could give, he left that agency on the 18th of May, accompanied by eight Sioux braves and an interpreter. Bad weather and the inexperience of the Indian guides delayed them somewhat; but they finally reached Sitting Bull's camp on French creek, sixty miles north of the boundary line, on the 26th of the same month, after travelling for five or six days through a country that was literally covered with immense herds of buffalo.

When within a few miles of the camp, an Indian courier was sent ahead to apprise Sitting Bull of the Abbot's approach. Sitting Bull himself, at the head of one hundred mounted warriors, came out to meet him, singing songs of gladness and welcome. He was escorted to the camp and assigned to a comfortable tent, all the men and women coming forth to give him welcome. Sitting Bull said to him: "You come from America, but you are a priest and welcome. The priest harms no man, and we will give him food and protection, and listen to his words." The day after his arrival the Abbot had a conference with Sitting Bull, on which occasion he explained to him the object of his mission. "He wished him to stop fighting, to accept the terms of peace offered him, and come back and settle on a reservation. The Government would protect him and his people, and give them an abundance of food and clothing, and the facilities of being christianized and educated into civilized ways. He was authorized to promise him that much, and he was confident all would be safe in their persons if they surrendered. He had not come, however; to advise him, for he was too smart to need advice; but he came to give him information which he supposed he did not possess." Sitting Bull, smiling, said that he was in a better country now than the one he had left, and that not only the country was better, but that the people and the Government also were better. He liked the English because they had not interfered with him, while the Americans had never allowed him or his people to have peace. "I hate the Americans," said he, "because they persecute us. They drive us from our lands and give them to white settlers; they shoot our squaws, and because we fight to defend them they send soldiers to kill us, or make us prisoners and put us on reservations; after which, they refuse to give us ammunition, take our guns, and fail to supply us with food. Indians have hunted all their lives, and they do not want to give up the chase. They live upon game; but they cannot get game if you take their guns away. We bought our guns, and we bought our powder and shot. We gave robes and the skins of elks for these things, and they belong to us as much as those of the whites belong to them. The English will let us keep our guns and ammunition, and we can live in peace here. If we go back we will be driven like dogs; the young men will be killed, and the old men and squaws starved to death. At another conference Sitting Bull sent a request to Fort Walsh for some of the British officers to come over and talk to the Abbot. Two officers came, and Sitting Bull, pointing to him, but addressing the officers, said: "This is our friend—a good man and a priest, who has come far to tell us what to do. We want you to tell him if the English are willing for us to stay on their soil." The British officers replied, that the English Government would be pleased if Sitting Bull would return to the American country; but if he desired to remain, no objection would be made so long as he was peaceful and obeyed the laws." Sitting Bull responded, that they had come there for peace, and would obey the laws. All they wanted was to hunt buffalo, and not be robbed of what they obtained in the chase, or not be driven from their village.

This country where they are is almost wholly destitute of timber, and contains large belts of bad lands, but buffaloes are abundant, and Abbot Martin expresses his regret that the white man should be required to support the Indian in idleness at the agencies when they can take care of themselves so well in a country not fit for settlement by whites.

The Abbot states there have been several ridiculous stories afloat concerning the origin and education of Sitting Bull. It is not true that he can speak French or any other language except the Sioux. He cannot speak and does not understand a syllable of English or French, and has never received any education. He is proud that he knows nothing of the language and customs of the pale-face, and he avoids learning them. He obtained and maintained supremacy over his tribe simply by superior natural cunning and tact. He is essentially a demagogue, following the will of the majority instead of shaping their opinions. He was originally a medicine man, and the warriors rallied around him because they discovered in him the qualities of personal courage and shrewdness. He was never chosen chief, nor do the Sioux ever elect a chief. They simply follow the man they believe to possess superior wisdom until they lose faith in him, when they rally around some other person who happens to have the ascendency in their good opinions. One secret of Sitting Bull's long-continued popularity is his extreme reserve and apparent humility. He is among the poorest of his tribe. He lost his tent in crossing the Missouri river, and when he arrived on British soil, he had no shelter for himself and family. He obtained a small tent, the shabbiest in the village, in which he, his wife and five children, and his unmarried sister, a mature maiden, fifty years of age, live. He is also very devout, according to the savage idea of devotion, and this quality wins him respect. He observes with strict fidelity all the ceremonies of his pagan religion, such as the sun dance and the new moon dance. He worships the sun the moon and the earth, and believes that he hears the voice of God in the wind and the roar of waters. His personal habits are simple by choice as well as from necessity; he despises the costumes of civilization; a shirt, a pair of leggins, moccasins and a coarse blanket supply his wants. Buffalo meat is all the food he will eat. Whiskey he looks upon as the drink of evil spirits and will not taste it. He is as unostentatious in his manner as he is simple in his habits. He exacts no deferential treatment and lays no claim to being chief, though he is implicitly obeyed; he treats his wife and children with consideration, and does not believe that one man should have more than one wife, though some of his braves have two or more. In appearance Sitting Bull is not unlike the ordinary Indian, except he bears some external evidences of greater cunning than his associates. He is swarthy and fierce, and his hair hangs in long separate tresses, the middle tress being much longer than the other, and always neatly plaited and ornamented with a single eagle's feather. He is fifty years of age, but his hair is still as black as a crow, his eye is keen as the eagle's and he is the most expert rifleman of all the Sioux. It is said of him that his aim is so sure that no man at whom his rifle has been pointed has escaped. It is believed by the young braves that the Great Spirit has ordained that Sitting Bull cannot shoot at a white man without killing him; he is also the best bowman of his tribe, and often uses the arrow in battle and in the chase.

Abbot Martin remained eight days in the Sioux camp, during which stay his tent was almost constantly crowded with visitors. The young men came, laughed and talked with him, told stories and sang. Their songs have no words, merely tuneful sounds, many of the airs rich with melody and music. Though their songs have no words, the sentiment and subject, whether gay or sad, are easily distinguishable by intonation, expression, and attitude. In this way they have war songs, feast songs, marriage, funeral, and devotional songs, which are as intelligible in their rendition as the verbal compositions of the civilized man. The squaws also came to see Abbot Martin, and made him welcome. The Sioux women he describes as contented and happy. Though they do the drudgery of camp life, they laugh and sing as gayly as women do in civilized life, and are devoted to the concerns of their husbands. Marriage is not binding on either men or women, among the Sioux, and when one gets tired, he or she quits. These informal divorces are frequent, but nevertheless a tolerable degree of domestic harmony seems to be maintained. The women are as proud of the deeds of their braves as are the braves themselves, and they decorate and crown with green twigs the warriors returned from victory.

THE MISSION INDIAN.

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BANNING, CAL., JUNE 15, 1900.

The St. Boniface's Industrial School will begin its eleventh term next September 1, 1900.

The commencement excercises of St. Boniface's will be on June 26th at 7.30 P. M. Everybody welcome.

Pray to the Sacred Heart during the month of June. Oh the great, loving Heart of our Redeemer!

The feast of the Sacred Heart is on Friday, June the 22d. Some pupils will make their first communion on that day.

This issue of the Mission Indion was unavoidably delayed and some notes referring to our school were crowded out to appear in the next issue.

War in the Philippines — war in South Africa — and now revolution and war in China — what a turbulent end of the 19th century.

St. Vitus, Modestus and Crescentia, whose feast falls on June 15th, died the death of martyrs. The education given by Modestus and Crescentia to Vitus terminated in a glorious crown in heaven!

The war in South Africa is still going on. The English army under Gen. Roberts controls pretty well the situation, but the war is not yet ended. Is there no way of a compromise?

Freedom means that no one interferes with our actions. There is at present too much freedom in Los Angeles as far as high way robbers are concerned.

Los Angeles had its hold-ups and murders for the last three months past. It is a little better now, because after the cow is stolen, the barn doors are kept locked.

"When Newman embraced the Catholic faith, he made a hole, through which outsiders could look in and those inside look out." Indeed, it was big hole!

The harvest this summer is not only a relief but also a great encouragement for the Indians. From the reservations near Warner's Ranch and from Cahuilla Valley good crops are reported and the Indians say that next year more grain will be put out than ever before. Barley hay is good, wheat yields something and there is pasture in many places.

Famine and pestilence are still found in the English empire, East India. We are reminded of the petition in the Litany: "From pest, hunger and war, deliver us oh Lord."

We have read of meetings held by the different non-Catholic denominations, but we failed to hear about their retreat. O, the spiritual combat, after all it is the hardest task.

Henry Austin Adams, the convert and eloquent lecturer, gave two lectures at the Los Angeles Theatre, June the 10th and 11th. The subjects were on Sunday, The Twentieth Century; on Monday, Cardinal Newman. Mr. Adams gave a sketch of Newman's character, showing the change of thought in the English church as a consequence of Newman's "fixity of purpose" and charity. The allusion to Cardinal Manning and the description of Newman's "coup d'etat" at Oxford were especially interesting and eloquent. The lecturer, Mr. Adams, was before his conversion an Episcopalian minister. His example proves that it is not the ignorant who become Catholics, but the brainiest of men.

The pagan Chinese are fanatical enemies of the Christians. A partly religious and partly political sect, called Boxers, are causing disturbances in China. Some kind of history is going to be changed as far as China is concerned. The great powers will interfere and the partition of China will become an accomplished fact. May be that there will be created also a non-sectarian Chinese colony. If some one would raise our flag, it could not afterwards be taken down any more, except by a traitor.

The Indians were told by a non-sectarian official, that the Banning school will be discontinued next September. Now if Capt. Pratt would be misrepresented in a similar way, he would say: "It is a lie!" and he would call that gentleman "an unmitigated liar." But this is not our way. We only say: "It is not true." Next September 1st the Banning School will begin another term.

The Government of the United States has a difficult problem to solve in the Philippines. The civil commission appointed by President McKinley for the government of the islands is at Manila. The expulsion of the friars and the seizure of the property held by the Church are talked of and may become facts. If this is done, we Catholics shall be very sorry. Looting and desecrating churches, expelling the religious and seizing their property are sad results of a war begun and waged "for humanity's sake." In the meantime the brave men of America's army have to fight a treacherous foe. Many of them are victims of a tropical climate or are falling by the wayside picked off by a hidden rifleman. Whether Republicans or Democrats, to get out of the difficulty would appear to be the most humane policy to be followed. A guerilla war is indeed a lamentable state of affairs.

The Bureau of Catholic Indian Missions in a circular sent word to all the Catholic Indian schools that for the following year 1900 to 1901 the same number of pupils will be provided for as during the present school term. St. Boniface's School will therefore again open its doors for the children of Catholic Indians. Even those Indian children who have attended the Government's schools ought to enter the school for at least a term of a few months so that they may learn the truths of their religion. Any Catholic who does not care for the religious education of the children, commits a grievous sin.

The Results of Public School Education.

The Jesuit Fathers in the East have been very busy of late in the interest of our Catholic educational institutions. Several numbers of the *Messenger* were dedicated to education; Father Brosnahan published his answer to President Eliot as a brochure, and now we receive another lecture treating of the public schools in New York, by Father O'Conor, *Messenger* print, New York.

On page 14, Father O'Conor says: "We may now ask three questions in regard to education in New York, and we are speaking now of the method of the city school:

"1. What does this method do?

"2. What it does not accomplish.

"3. What it ought to achieve."

"1. What this method does.—It trains the mind fairly in numbers, gives a general idea of language, and supplies a large amount of general useful information. How thorough this knowledge is and how deeply imprinted, might be a matter for consideration. What value these scientific facts may have in ten years, compared with a strengthening of the powers of the mind itself, may be inferred from the answer of a professor of Yale College. When asked, "What books would you put on the topshelf or in the storeroom, not of any special value for reference? the answer was: 'All books of science that date ten years back.' Ponder for a moment the revolutions in electricity in the last five years. In ten years more—what will become of the antique scientific facts upon which so much time is spent that should be given to the human intellect itself. which never grows antique.

"2. What it does not accomplish. —It does not develop the strictly mental power, the judgment, the reasoning, which is the distinctive faculty of man. It does not train the mind by forming it to grapple with difficulties. It does not equip the mind fully for the acquisition of new knowledge over and above the fund of general information which it receives in the powers of observation.

"In other works, it places a low standard on the activity of the child's mind and makes its intellect a receptacle of facts rather than a creative force of living thought, an originator of ideas and inventive than an imitative faculty.

"3. What it ought to do.—Education in the City of New York to-day ought to make a man ready for the work of life to-day and of the future. He is a child now, a man soon. It ought to be more thorough than at any time in the world's history, for the reason that the individual citizen of to-day has more problems to solve and of a more complex nature than ever were placed before the mind of man. The way to solve these problems of life, to give good decisions and sound judgments, is not to cram the mind with facts which will be out of date, or crowded out by other facts later in life, but to give to the mind the tenacity, the cohesion, the flexibility of steel to resist and to bend and to hold together in the conflict of motives and impulses, and when the shock is over to be true as steel and as firm though hard-pressed under the tension. This is the kind of education that is needed for the 20th century, when we shall need more than ever, men of mind, men of character, men of worth to uphold the fabric of the State against the inroads and the battering of selfishness and corruption, the sapping of irreligion and baseness, and the ravaging of audacity and crime...."

It is for Catholics a most edifying fact that within the Church the way to honors is open to every one. Whether poor or rich, whether from the nobility or from people of the common class, knowledge, piety, ability will in due time find recognition. Thus we know of men who although in their youth hidden among the mass of the people rose to the dignity of bishop, cardinal and even pope. The energetic Pope Sixtus V. will forever shine as a conspicuous example, how an orphan boy, a shephard in the hills, ascended the chair of Peter. And are not the Saints who were canonized and whose lives are now shining examples for their fellowmen instances how the authorities were almost forced to recognize their sanctity. Some were unknown, even persecuted and ridiculed, but the Spirit of God would finally bear testimony to their holy lives.

This fact that within the Church zeal, piety, learnedness, ability is recognized and honored, was lately demonstrated by the present Holy Father Pope Leo XIII, when on the 19th of April he appointed a German American Franciscan Father, Rev. Bernard Doebbing, Bishop of Sutri and Nepi near Rome. The elevation to this bishopric was made solely in recognition of the successful execution of difficult undertakings entrusted to the former Franciscan Father. Rev. Bernard Doebbing was born in Westphalia. He came to the United States anno 1875, made his studies at Quincy, and then at St. Louis. He was ordained priest by Most Rev. P. Ryan, (now archbishop of Philadelphia). The first charge given him was in Cleveland where he taught philosophy at St. Mary's Seminary and assisted in the parish work of St. Joseph's church. In 1881, he was called to Germany and thence to Florence, Italy, where he co-operated in the publication of the works of St. Bonaventure. In 1883, his Superior appointed him professor of theology at St. Isidore, Rome, and soon after superior of this institution. In 1890, the convent of Capranica was also placed under his control. These two Franciscan monasteries belonged for nearly three centuries to the Irish province of St. Patrick. Many learned and saintly men had St. Isidor or Capranica as their Alma Mater.

Rev. Father Bernard ruled wisely and by renovating and building up the two renowned convents attracted the attention of the Church authorities. Especially the Holy Father was highly pleased and the appointment to the episcopal see demonstrates Holy Father's implicit trust in the energetic new Bishop of Sutri and Nepi.

We do not hesitate to surmise that the Holy Father expects some reforms to be brought about in the neighborhood of Rome by the new Bishop. Among other things, preaching every Sunday may be thus introduced in at least one diocese in Italy. The appointment is certainly one of the most remarkable.

It is a great work to tame a lion; it is a great achievement to win a battle; but the greatest victory is "vincere teipsum —conquer yourself."

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General News.

The schools are now prepairing for their commencement exercises.

Rev. Father Caballeria is not quite well. We know why, "Father, you work too hard."

The captain of Santa Isabel was deposed lately and the judge of the Indian band is now captain also.

The best climate for curing lung trouble is Rimlom, the renowned kopje in the desert or the veldt between Palm Springs and Yuma.

The fate of San Felipe will depend much on the end of the Warner's Ranch law-suit. The consequences will be similar.

Ramon Barthol is practicing the big bass. The instrument ought to be named "sleep disturber."

The burro went astray June the 2d. He was bought back together with another little burro. The team was hitched up and caused immense merriment to the small and tall children.

There will be a good harvest of wheat in San Jacinto valley. The people of the Hemet Milling Co. are smiling.

Nearly all the buildings wrecked at San Jacinto and Hemet last Christmas are repaired. The two places lost considerably by the earthquake.

The two fathers staying at St. Boniface's experimented with the burro. At one time some one was flying through the air. When Father Pescadore comes we shall have more experiments.

F. L. Spaulding, contractor, executed the work done at St. Boniface's School after the earthquake. He is thoroughly reliable and he has done his work well.

The explanation of fixity of purpose by H. A. Adams was a piece of circumlocution. We would like to see fixity of purpose in its true sense among the Indians. Still sometimes it is an annoying stubbornness. One of our fathers found out to his sorrow the burro's fixity of purpose.

We are very sorry to say that the street car strike at St. Louis greatly interferes with our good Bishop's work there. It could not be foreseen though and cannot be helped now.

The farmers of Riverside Co., living in the 5th district, have been greatly benefitted by the repairs and construction of graded roads. In a canyon 22 miles beyond San Jacinto the inscription greets the eye: "Sycamore Springs; public water; 5th road district." Supervisor Shaver truly deserves credit.

Mr. Henry Wilson keeps a very good store of general merchandise. Business is good in Warner's Ranch and Wilson's store is known for its moderate prices.

How vigilant teachers have to be, is shown by the following incident at our school. Two little boys of nine years succeeded in getting a cartridge in their possession. They opened with their fingers the paper shell, took out the powder and the shot and carried them in a bag to the boys' school where happily it was discovered and taken away from them.

Mr. J. McAguirre is in charge of Warner's Ranch's territory and the cattle grazing on it. He has always a number of hands to help him. Cajetano Welmas, formerly mail carrier betweed Temecula and Warner is the cook at the ranch house. The whole force is "baching."

The clergy of this diocese is going on a retreat next month. The Sulpitian Father, Very Rev. P. Maignon will be the director.

Mr. Adams claimed that ninety percent of the German words are abstract terms, and cannot be properly translated. As an instance he gave Zeitgeist—ghost of the times. The translation is philologically inimitable. "Umsteigen" means "Go down from your kopje and go up on another one." The Indians would say: "Naatschee—Quaekee."

"Was the Blessed Virgin baptized?" asked the Sister teacher of a girl of ten. "No; Sister." "Why not?" "Because she was free from original sin!" What an intelligent answer from a little Indian girl!

On the feast of St. Anthony, the writer of these lines preached an English sermon at St. Joseph's church. A good elderly lady requested him to preach a long German sermon the next time. Gut, wenn es der liebe Gott so will, dass wir wieder einmal in Sanct Joseph predigen, so werden wir mit Freuden eine lange deutsche Predigt halten. Also Geduld und Langmuth!

Fred Grant, the manager of the San Felipe Ranch, San Diego Co., met with a serious accident, May the 30th. He and two Indians were hauling flour from San Diego to his home, a distance of 65 miles. Going up the grade between Fosters and Ramona, in the night time, owing to the complete darkness, the wagon upset. Fred Grant and one of the Indians jumped and escaped serious injury, whereas the other Indian fell below the load. His chest was crushed, causing instant death.

The poultry yard, the music hall, the burro and the studebaker continue to be attractions.

More than twenty priests attended Mr. Adams' lecture. As a consequence Cardinal Newman's writings are taken down from the shelves, and—dust and spider-webs being removed—Newman is read.

George and Pat, the masons, arrived at the school March the 8th. At midnight, Pat called up his boss. "George, George," he said, "there is a snake here."

"Keep still; there are no snakes up here."

"George, strike a match, there is a big snake around me. Come, help me, oh the big snake. It is killing me right now. George, come on, kill this snake."

George lighted a lamp. There lay Pat, tangled up from toe to head in his blanket. Awakening he said: "Oi have been dramin' I s'pose. Moi quilt felt loike a big snake."

There is a great boom just now at Strawberry Valley. A sanitarium is being built, so that soon Strawberry Valley may become a popular summer-resort. Twelve years ago, the Rev. Father Fisher went on a burro from San Jacinto to Strawberry Valley, a distance of about twenty two miles. This beats the Vesuvius record.

On Wednesday, June 12th, Mr. H. A. Adams was the guest at dinner at the episcopal residence. The Bishop was not there, as he is doing a great work of charity in St. Louis, Mo., collecting for the Indian schools. Nevertheless the Very Rev. Vicar General, Father P. Hartnett, and the other Cathedral Fathers did all they could to honor the convert and lecturer, Mr. Adams.

The Very Rev. P. Hartnett presided. Very Rev. L. A. Linn, Rev. S. Liebana, Rev. P. Clifford, Rev. P. J. Fisher, Rev. J. T. Fitzgerald, Rev. F. Molony and Rev. B. F. Hahn, besides Mr. Adams, who had the place of honor to the right of the Vicar General, were present. A roll call was not taken, as some of the clergy had invited themselves. After the frugal dinner the Very Rev. Father Hartnett in a few words thanked Mr. Adams for his visit, calling attention to the fact that Mr. Adams by his lectures was doing a good work for God and for the Church. A few words of encouragement and the wish to see him again in Los Angeles were the Vicar General's closing words. Mr. Adams responded to these felicitations and remarked that many lay people were willing to co-operate with the clergy.

The farewell dinner was private. Still it was made interesting by the variety of languages spoken. English, Spanish and German priests conversing with Mr. Adams in their respective languages. "Como esta" y otras palabras with "Was ist los mit Willie" and 'Nix komm' heraus' (meaning that Emperor William is not going to fight his grandmother Queen Victoria) and similar Anglo-Saxon expressions were cheerful and pleasant interjections. It was suggested to hold the next dinner thirty miles east of Los Angeles.

Mr. Adams left for the North Wednesday evening. He is a fine conversationalist, knowing how to sprinkle humor here and there. His character is a credit to the Church for whose sake he has sacrificed a lucrative career. The Mission Indian sends his best wishes and a "God bless you" to the eloquent Henry Austin Adams.

The purchase of the land claimed and in possession of Chat Helm, located in the canyon between San Issidro and San Ignacio, is a commendable act of Indian Agent Wright. White people have claimed Indian land in many places of Southern California. They succeeded to get a patent for it especially when such land was not used by the Indians. The location though of Chat Helm's land was such as to cause more or less trouble. The two reservations San Issidro and San Ignacio are actually one territory. The canyon in which the two reservations meet is hardly more than a quarter of a mile in width, and in the midst of these reservations Helm's land was lying in two or three parcels, thus impeding the passage from one reservation to the other. The Indians of San Ignacio constructed nine years ago a fine mountain road, but in order to cross the property of Chat Helm, they had with danger of life to cross on the hills or through the swamp. Nor could they get redress or permission to make a road. The adding of Chat Helm's land to the reservation and the indemnifying of the legal owner was the best, the most just and proper way to do. There is no more grumbling from any side. Although the land thus acquired is probably set apart for the purpose of locating the Indians that might be expelled from other places, still the Indians are anxious to put out some crop next year and their request might be granted just as well as permitting the land to be idle.

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The house of Valencio Segundo at San Ignacio Reservation took fire in the following manner: Valencio was working in the field. His daughter-in-law Feliciana was cooking. She had made a good fire in the stove. The roof was made of tule or dried reeds, and the stove pipe ran through it. The stove pipe was red hot and set the roof on fire. Nearly everything was lost. Valencio's wife was in tears and disconsolate at the loss caused by the fire. She and her husband are worthy of sympathy and if any one of our readers would send us any kind of assistance, we will forward the same. It is a well spent work of charity.

Hell-fire is a cooling breeze if compared to the remorse of conscience in this world and in the other.

Our Exchanges.

The Revista Catolica is published by the Jesuit Fathers at Las Vegas, New-Mexico. It is the representative organ of the Church in the south-western part of the Union. The Revista is doing an immense good among the Spanish speaking people and its contents ought to be read by every one able to read Spanish and having the interests of the Church at heart.

The California Volksfreund is the organ of the German-speaking Catholics on the coast. It aims at promoting and doing good among German Californians and considering the great number of non-Catholic German papers in California, the Volksfreund is a necessity. Catholics ought to support their press. Criticizing is easier than publishing a good Catholic paper.

The Catholic Echo published at San Jose makes its regular visits. It is neatly put up and contains besides many engravings newsy information.

A mistake crept into our last notes on exchanges. Namely the "Little Crusader" has developed into the "*Young Crusader*" since the beginning of 1898. The Rev. Father who edits the Young Crusader may hereby discover that we never pay attention to the name of a paper we prefer to examine the contents. The kernel is the best.

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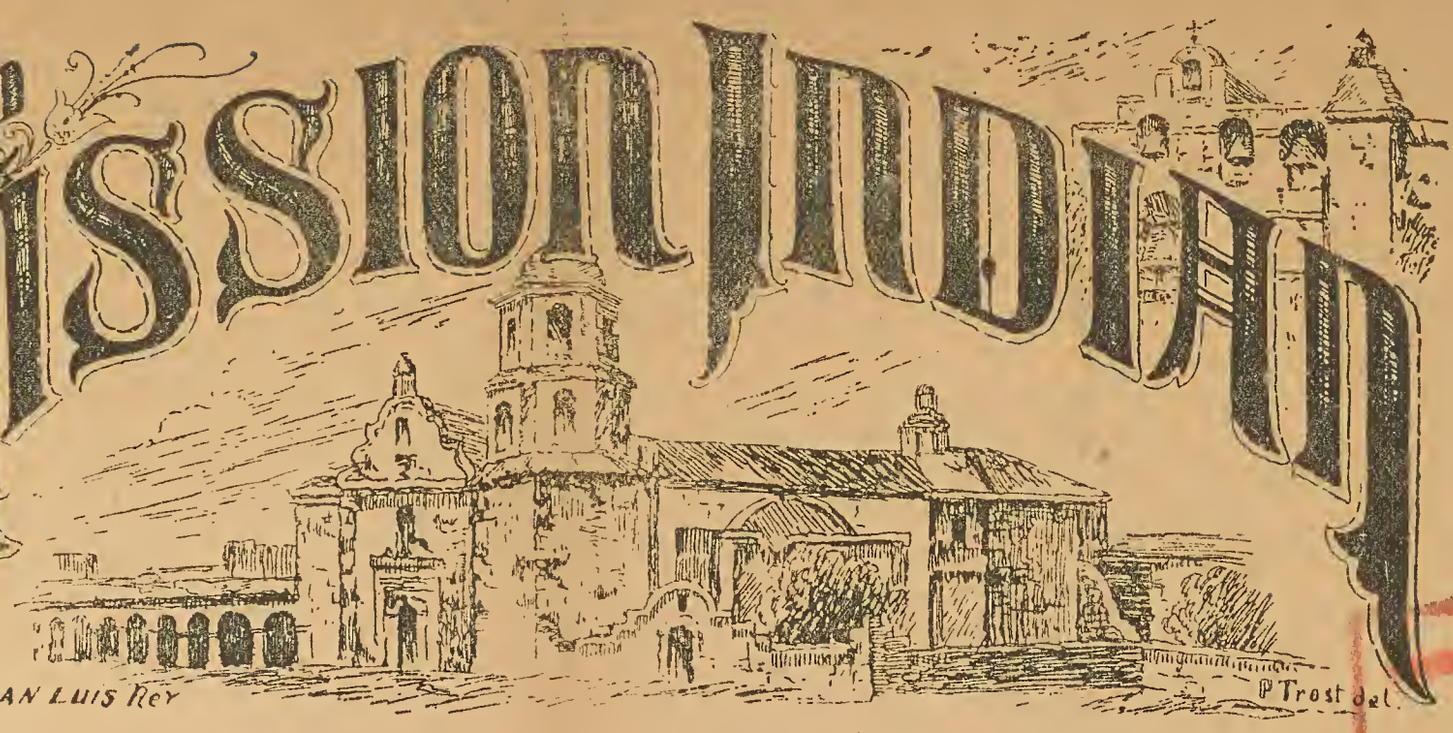

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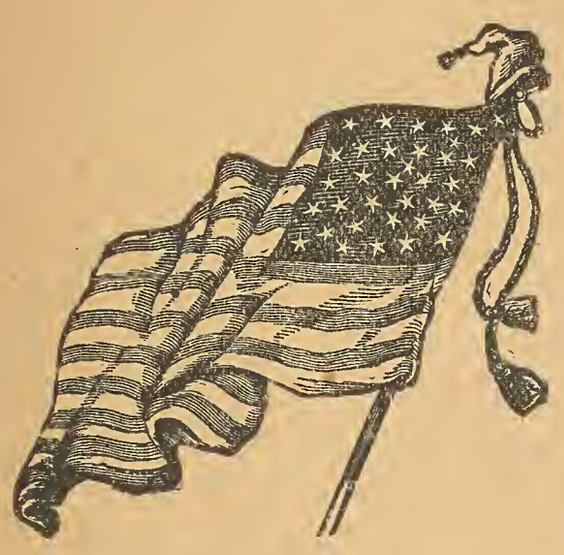


Hail, Columbia happy land!
Hail, ye heroes, heav'n born band,
Who fought and bled in freedom's cause,
And when the storm of war had gone,
Enjoyed the peace your valor won.
Let Independence be your boast,
Ever mindful what it cost,
Ever grateful for the prize,
Let its altar reach the skies;
Firm, united let us be,
Rallying round our liberty,
As a band of brothers joined,
Peace and safety we shall find.

NEWS FROM THE INDIAN RESERVATIONS.

The San Issidro Canyon.

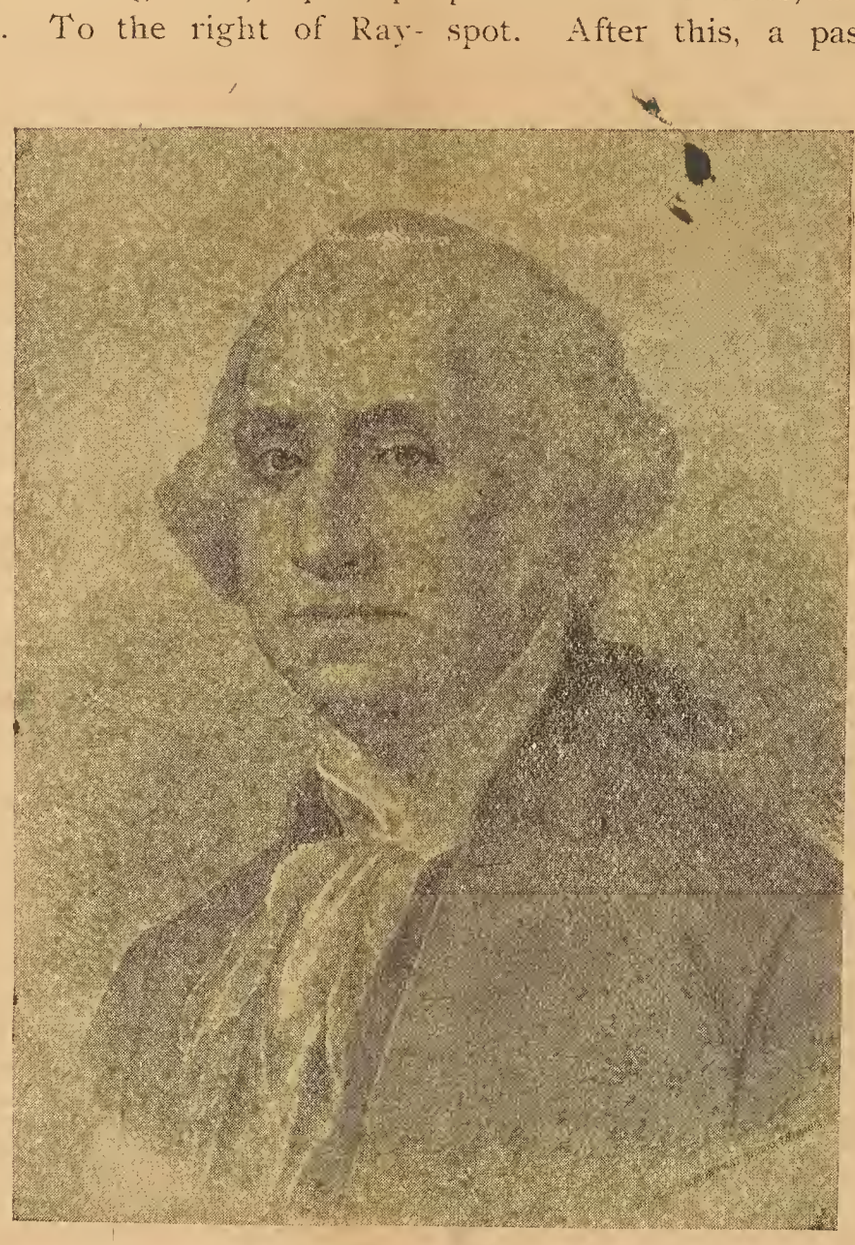
On June the 5th, the feast of St. Boniface, we travelled with four Indians through the lonely but very fertile canyon, in which the San Issidro reservation is located. Through this cañon pass on their way to San Ignacio the Indian Agents, doctors, the missionaries, miners, cowboys etc., not counting Indians and those who do not want their names published. One battle was waged about twelve years ago between a squatter and the Indians, during the course of which one Indian was killed, paying with his life blood for the audacity of defending his home.

The soil in the canyon is rich. We saw there corn growing without irrigation nearly 6 feet high. Just now the wheat and barley in the field will yield a fine crop. There may be all told about eighty acres under cultivation, the rest is pasture land. As the canyon is cut by the ditch in its bottom, about forty acres might be added to the arable land, but not more. Pine trees, the live oak, cedar trees are growing to an immense size. The greater part of the cedar trees have been cut down, and strange to say not only by the Indians but also by white people, intruders in the canyon.

The Ranch of Chat Helm.

The road to San Ignacio leads through the canyon. The first place which must be passed through is the San Issidro village. To the left of the road, about three miles west, Francisco Beras and Nicolas Chutnicat have their homes. The boys keep about twenty acres under cultivation. Their ranch is involved in the law-suit of the proprietors of Warners' Ranch against the Agua Caliente Indians. Then there are about twenty acres of first class land, bounded by the creek on one side and the road on the other. Next comes the ranch of Juan Chutnicat, about twenty acres of land. He has also bees. Juan does the freighting for Mr. Wilson, who keeps a store of general merchandise at the Warner P. O. To the right is the territory of Raymundo Chaparosa (humming bird), perhaps ten acres. To the right of Raymundo's place is Severino Chaparosa, an industrious, but deaf Indian. His house is located on a hill. On the hill opposite is located the chapel of St. Isidor. Gervasio Chutnicat has only a small patch of land; Joachim Chaparosa has about fifteen acres, Bill Ballatt twenty acres, Gabino Chaparosa about eight. Gabriel Chapuli (grasshopper) and Thomas Segundo have some land, perhaps fifteen acres between between John Chutnicat and Francisco Beras. Going on north the property of Chat Helm is reached. This piece of land is now U. S. government land.

The way how we found out the sale is this: A lady who likes very much to travel through the country (we would like to publish her name but out of consideration for the fair sex we shall not do so) wrote to us inquiring for an Indian girl servant. She mentions in the letter that she spoke to Mrs. Helm, and she thinks it will be wise for the Indian agent to keep out of reach of the elderly lady, as she is so sorry for having lost a homestead. As it is now, the place is bought by the U. S. government, no doubt, with the intention of locating Indias in case of an emergency, which does not exist at present. Going on, the road passes through Chat Helm's land; then through land belonging to Ignacio, Perfeto and Ventura Segundo. Then the road goes through a beautiful forest of oak, pine and cedar trees, a charming spot. After this, a pasturage of about thirty acres, claimed by white people, is like a wedge between the Indian lands. Passing through this pasture upon which a Swiss, named Peruli, keeps cattle, we noticed a cow, a fine animal, apparently dying on the roadside. The suffering of any one, even of an animal arouses sympathy. Soon we learned why the cow perished. A large rattlesnake run across the road.



The Father of his Country.

The Rattlesnake.

"Una vipera, Padre," cried the Indian who rode along on our wagon. Not wishing to lose a horse, we stopped. The rattler crawled into the brush reminding us of Horace's words: "Latet anguis in herba." We went on. But the Indian men asked to wait, for they were on the war-path against the vipera. In a few minutes, the snake was killed. "Let me have the skin," we asked. Then Ambrosia Ortega and Capt. Bernardo Segundo went to work at once, skinning the snake. The trophy now ornaments our sanctum and any one who desires to see it may do so without charge.

Two Cool Springs and A Fine Mountain Road made by the Indians.

Near the place where the rattlesnake had killed a cow, where due justice was meted out to it and where its hide was pulled off, there are two springs of cool, delicious water. It is simply grand. The road then winds up a steep grade, and goes up and down, until five miles more brings you right into the San Ignacio village. Our barometer showed the following altitudes: Warner's Ranch 3600 ft., San I[illegible] est point on [illegible] 5600 ft., San I[illegible]

Sa[illegible]

Arriving at San Ignacio, we looked at the burned house of Valencio Segundo. Round about are fields of barley and wheat, and good pasture land. Juanito Segundo takes always good care of the missionary's horses, they get water and hay in abundance. His wife, M. Conception, knows how to bake bread, boil coffee, eggs and so forth, and Juanito as a good husband assists her. Thus all had a good time. The chapel is near by. It is neat and strong. Jose Schoen of Omar, Ohio, built it. The statue of San Ignacio is beautiful. The sacristy is also the dormitory for the father, as there is some kind of a furniture serving as a bed, which Joseph put up, and for which he surely feels proud to day. There may be about fifty acres of arable land, the rest is grazing ground.

The Rezadores.

It is the custom of the Indians, to appoint some one as rezador or sexton, who has to lead in prayer and take care of the chapel. Thus for years Ambrosio Ortega is taking good care of the chapel at Agua Caliente. At San Isidro, Ignacio Segundo; at San Ignacio, Jose Rodriguez Siva, at Cahuilla Valley, Juanito Casero, at San Felipe, Florentina Quero; at Mesa Grande, Angela La Chapa and so forth are the rezadores or maestros. In this way, the Indians are able to keep some services when there is no priest with them. They recite prayers, the rosary, the litany etc., they repeat the principal parts of the catechism, and sing hymns.

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BANNING, CAL., JULY 1, 1900.

The glorious Fourth is again near by. Blaze away!

Vacation— what a good word, what a good time! Enjoy it, but do not spend it entirely uselessly!

Birds' nests can be easily found by employing boys. They know it all.

If religion is an insurance against hell-fire, it is a good thing. The ills of this life can be lessened by charity. But where is charity?

General Roberts and the Boers are still paying compliments to each other on the battle-fields of South Africa. The bloody war!

The Republican party at their national convention at Philadelphia renominated William McKinley for president and Theodore Roosevelt as vice-president. The convention finished its work quickly.

Benziger Brothers of Cincinnati have donated a beautiful statue of St. Boniface to our school. For this generous gift, we render sincere thanks to them. The statue was blessed June the 24th.

The month of July is dedicated to the veneration of the Most Precious Blood. "Eternal Father, I offer Thee the Precious Blood of Jesus in satisfaction for my sins and for the wants of the Church."

China has declared war against the whole world. The Chinese were badly beaten by the Japanese a few years ago. Now they want to fight the whole world. Perhaps they want to get a more universal licking.

The national convention of the Democratic party will be held on July the 4th at Kansas City. Bryan will probably be again the presidential canditate, but it is not known, who will be on the ticket for vice-president.

Right Rev. Bishop Montgomery ordained priests at St. Louis, during the month of June, thirty two young men. Nineteen of them were candidates of the Kenrick Seminary and belong to the secular clergy; ten of them are Franciscans and three are members of the Lazarist order.

A purse of twelve hundred dollars was presented to Rev. Father Doyle on June the 20th at the St. Joseph's Hall. The purpose of the donation is well known. Father Doyle is now on his way to the Lakes of Killarney. Good wishes from sincere and generous friends accompany him!

Rev. Father Ryan, C. M., has been sick since the time of his ordination. He is now going East to his people. He may thus recuperate and get well. So be it.

If you are tempted to critize the orders given by your boss, remember that you are your own boss and at perfect liberty to suit yourself. Go somewhere else!

The Filipinos are not quite pacified. There are still some American soldiers falling in skirmishes. General Otis says that the Filipinos are clamoring for schools. Military schools? Or school on religion? The desecration of churches was a singularly bad lesson. Seventh: Thou shalt not steal!

The Superintendent of our poultry yards was in distress, because six of the little chicks were found dead on the ground. Our carpenter, Ramon Barthol, was sad too, some of his little nails disappeared. Of course, the two chicken boys practiced shooting nails with the slings and the pullets were killed. One boy is one boy; two boys are a half a boy and three boys are no boy.

We do not like to have Bismarck overrated. It was not Bismarck that achieved for Prussia the huge success and supremacy in Germany, it was Moltke and his generals, officers and men. Bismarck was a shrewd politician, who would deceive the others whenever he could (politische Heuchelei, which means political hypocrisy). Is this greatness of character?!

Archbishop Ryan's Prayer at the Republican Convention.

"O Thou divine Son of God, the figure of His substance and the splendor of His glory, the Light of Lights, who illumines every man who cometh into this world, we lift up our hearts and voices to Thee, Thou, who as we speak, sittest at the right hand of the Father; to Thee, Jesus Christ, and pray Thee to bless this great assembly, this nation and its ruler.

"Oh, send down wisdom, that sitteth by the throne, that shall illuminate the intellects and purify the hearts of The servants, and suggest such principles and wisdom as may best conduce to the permanent welfare of Thy people. May our rulers rise above consideration of party interest, and realize the importance of their position as ministers of Tny power.

"O Kings of Kings, unify all these elements that they may hear and, hearing, obey the one voice of authority which is but the echo of Thy one divine voice, and, O Spirit of Love, let this be a union, not only of obedience, but of affection. And if in the past any injustice has been done to any class, let reparation be made. Let the children of those whose fathers were once enslaved be never made to feel the inferiority, and let the children of the forest, whose ancestors owned the glorious mountains and rivers and rich plains and land and valleys and the fair land, let them be loved by the great heart of the nation, and we ask of Thee, O Spirit of Love and Unity, to banish far from this land all religious bigotry.

"Bless, O Triune God, Thy glorious young country. Make us truly loyal to Thee; truly grateful to Thee; truly obedient to Thee; that, walking in the light of intelligence and in the vigor of chastity, we may work our destiny on earth and fortunately join in the chorus of all nations chanting:

"Glory be to the Father, to the Son and to the Holy Ghost. Amen."

THE NEWMAN CLUB'S BANQUET
June the 12th 1900.

Hon. Zack. Montgomery's remarkable words.

The banquet given by the Newman Club in honor of Henry Austin Adams, the lecturer, was well attended. It began at 7:30 o'clock and the speech-making was not ended before 11:30 o'clock. John F. Francis, president of the club, presided as toastmaster. At the head table were seated on either side of the toastmaster, Henry Austin Adams, Father T. J. Fitzgerald of Redlands, H. C. Dillon, Esq., Hon. Zach. Montgomery, Louis Grant and Charles F. Lummis, an invited guest.

When the gastronomic feature of the banquet was ended, Mr. Francis in a few appropriate words, introduced Hon. Zach. Montgomery, who responded to the toast, "The Sphere of the Catholic Layman." Mr. Montgomery, although a very old man, has lost none of his youthful fire on the topics dear to his heart, and for over an hour he spoke with great emphasis on the subject assigned him—a wonderful effort for one so aged. His remarks frequently brought forth applause.

The patriarchal speaker began by alluding to the illimitable scope of the subject on which he had undertaken to speak. He described the true Catholic as a man who would rather abide in chains with truth, justice and an upright heart, than with a guilty conscience to rule the the world from an imperial throne built upon the ruins of justice and the wreck of human liberty. Continuing, he said:

"If the true Catholic layman is poor, he will still be honest, industrious and obedient to the laws of his God and his country. He will still be faithful to the teachings of his Church, just and charitable to his fellow-man, and true to himself. He will patiently bear his short-lived poverty as the God-ordained price of eternal riches, remembering the words of our Divine Master, 'Blessed are the poor in spirit, for their's is the kingdom of heaven.' If he is wronged and persecuted unjustly, he will again remember the divine promise: 'Blessed are ye, when they shall revile you and persecute you, and speak all manner of evil against you, and untruly for My sake. Be glad and rejoice, for your reward is very great in heaven.'

"If on the other hand, the true Catholic layman finds himself blessed with wealth and human prosperity, while thanking his God for these temporal gifts, he will so use his dollars as to make them stepping stones to heaven, instead of millstones around his neck, sinking him to the lowest depths of the bottomless pit. You will not find him like Dives, the rich glutton, rolling in luxury, while some poor Lazarus begs in vain for the crumbs that falls from his overloaded table. You will not find him robbing the people of millions of dollars by bribery and fraud, and then seeking to blot out the memory of his gigantic misdeeds and to purchase for himself the reputation of a great philanthropist, by building with the spoils of crime a monument to literature and learning. Neither will you find him using his vast fortune, however acquired, as an instrument of oppression, by grinding the faces of the poor, by compelling the laborer, to either live in idleness and beggary or else work for starvation wages.

"In order that a Catholic layman may live and act within his proper sphere, as such he must not be satisfied with talking Catholicism, but he must live and discharge his duties as a Catholic. His duties to his God, his family, his neighbor, his country and himself. It is only thus that he can either achieve his own salvation, or by his examples open the the eyes of non-Catholics to the truth, the beauty, the consistency and the divinity of the doctrines and teachings of the Catholic Church. It was thus that during our terrible civil war the Catholic clergy and the good Sisters of the various religious orders, by their self-sacrificing and charitable devotion to the wounded and dying on the battle field, and to the sick and suffering in the hospitals; did more for the cause of Catholicity than could probably have been done, by the most eloquent sermons that ever fell from the lips of mortal man."

The venerable speaker then referred to his ideas on the public school, and detailed at length what he thought should be done to better the system. While opposed to seeking any share of the public moneys for the purpose of maintaining Catholic schools, Mr. Montgomery urged that the education of the child be kept within the hands of the parents.

"We should not," said he, "turn over the education of the child, from the loving care of the parents, to the political State, a creature of the politician."

He asserted that his theory of education had received the sanction of many prominent Protestant as well as Catholic clergymen. He concluded with an eloqent summary of what the Roman Catholic religion should mean to its followers, and a plea that Catholics everywhere strive more earnestly to live so as to be an honor to their faith.

H. C. Dillon, Esq., in a very happy speech in which he commented on the value of a fixedness of purpose, introduced Henry Austin Adams, the guest of the evening.

Mr. Adams spoke briefly his central thought being the need for unification of the Catholic laymen. He detailed the advantages to be gained by the application of the maxim "in union there is strength." If the Catholics of the country were united, he predicted they would be able to secure needed reforms. He applied his ideas directly to the Newman Club and suggested that they bring outsiders to their meeting and infuse their enthusiasm into those who were lukewarm. The mission of the Catholic, he said, was to live his religion—something a great many did not do at present day.

Joseph Scott, the genial secretary of the club, in a few well-chosen words introduced Charles F. Lummis, editor of the Land of Sunshine.

Mr. Lummis said he admired the enthusiasn of the venerable speaker who had outlined the sphere of the Catholic layman, because in the present day and age he was glad to see a man old-fashioned enough to believe something. He was not a Catholic, but he felt a certian bond of sympathy with the faith, owing to his life on the frontier. Over half his life, he said, had been spent in an atmosphere of Methodism, with the other Protestant denominations beating on the walls and trying to get in, while the Catholics were so far out in the cold that they could not even be heard.

"I can forgive a man for believing anything, providing he believes it," said Mr. Lummis. The public schools he characterized as crutches for lazy parents. The parent, he said, could teach the child far better than the paid hireling, and to this extent he was in sympathy with the views of Mr. Montgomery.

The handkerchief raffled for the benefit of the new Chapel was won by ticket No. 10 held by Miss Mayme Young of Los Angeles.

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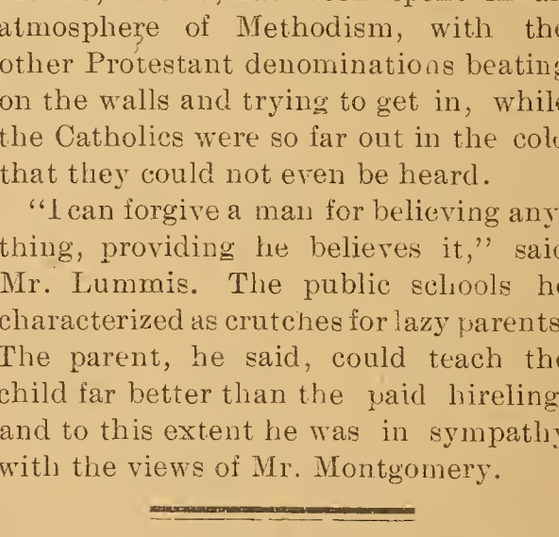

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News From The Indian Reservation.

(Continued From First Page.)

The rezador or the captain sometimes give some admonition. Thus even should no priests go to them, they all ought to know what to do and religion ought to be alive in them. It is true though, that it is the priesthood whom our Lord appointed to be pastors. "Go ye and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." "As the Father hath sent me I send you." Oh how do we desire that these missions would be visited by many priests. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest!" Many mistakes could be prevented, much good accomplished. In spite of the great sacrifices, we must say that we never returned from the missions without feeling our efforts crowned with some success, which is perhaps not always seen by others, but which is a fact nevertheless. The day will come when all will be open and known.

Agua Caliente, (The Hot Springs.)

Agua Caliente is no doubt an interesting village. The Hot Springs are the life and means of gaining a livelihood for the Indians. There are about forty Indian families living at Agua Caliente. Upon the hill, overlooking the whole reservation, which is surrounded by hills and mountains from all sides, is located the residence of Adolfo Moro. He owns a few bath houses, some six or eight residences and a restaurant. Below his property is located that of Sennon Sememoatt, who also owns bath-houses and adobe houses which are rented to visitors. Farther on are located the bath houses of the widow of Alec Barker. Other Indians have houses to rent, some women do washing for the visitors and so forth.

The hot springs are of great curative power. The water contains much soda, also sulphur and other minerals. On June the 1st about fifty persons from Southern California were staying at Agua Caliente. This means for the Indians money for the use of the bath rooms, money for meals furnished, houses rented and horses fed and cared for. As the village is closed in by the hills and as there is a continual flow of several hundred inches of hot water (eggs will boil when placed in the spring) traversing it, the climate is mild (altitude a little above 3000 ft.) We do not exaggerate when stating that the hot springs are not surpassed by any other hot springs in the United States. Rheumatism and kidney trouble, can be relieved. Still when asking "What is the prevalent disease of the people using the hot springs" the answer was given: "No sickness at all; perhaps debility or the desire of enjoying a needed rest." Should the Indians lose the law-suit and their homes at Agua Caliente, there will be much weeping and wailing. Their eviction will have an equal only in the history of Ireland. We hope though that it will not come to an eviction.

There are some other springs on Warner's Ranch, almost equal to the hot springs. The water though is only lukewarm. These springs are known by the name of Agua Tibia. They are fine, refreshing. Many sick people, Indians and others have used them and found relief. As far as we are concerned we would much prefer the Agua Tibia to Agua Caliente. But the location is not so good; there is much water and alkali, besides the place is too open, windy and cold in winter.

It is much easier to critize religion, to find fault with religion, because according to our mind some one does not do rightly. But the real difficulty begins when you try to put in practice the principles of religion, especially if they are burdensome and when you are spurned and persecuted for your faith!

An old gentleman, speaking to a young lady and commenting upon her freshness and good looks, remarked: "Ah, my dear you long retain them. Yours is a happy period of life; you know nothing yet of the jealousies, the heart-burnings, the contentions, the rivalries that beset the pathway of existence." "Don't I, though?" she interrupted. "I want you to understand that I belong to a church choir." (*Colton Chronicle.*)

The seventh commandment forbids unjust taking or keeping that which belongs to another. Stolen goods must be returned to their owner, and if they do not exist any more, their value must be given. Cheating is just as bad as stealing. To maliciously cause damage to our neighbor is about the same sin. Res clamat domino! Restitute to the owner whatever you may unjustly possess. The best way is never to steal, never to cheat, and never to do any damage to another!

The Advent church sent $130.45 to the India Relief fund. There are people at home that need that money just as badly as those ten thousand miles away. There are women and children in the large cities of this country who are living on the refuse thrown out of kitchens who would like to get such a relief fund. The good book says: Charity begins at home, but England prefers to spend her wealth in subjugating two Republics in South Africa and leave the care and support of her starving millions in India to the sentimentalists of other countries. Christ said he that neglects his own houshold is worse than the infidel.

(*Colton Chronicle.*)

St. Boniface's Industrial School.

As the scholastic year draws to a close, we hereby give our readers a brief statement of the work done at St. Boniface's School.

The work of this year, in many respects, follows closely that of other years. The pupils returned from their mountain homes, the latter part of August, refreshed in body and mind by a change of scene and occupation, ready to buckle down to the year's work.

School opened the first of day of September with an enrollment of 100. Other pupils entered later. The school work has proved satisfactory. Special advancement has been made in music, the senior pupils being taught to sing by note in four different voices. Oral examinations were held from time to time in order to observe the progress of pupils and excite emulation.

The progress in industrial work, both among boys and girls, has been remarkable. They performed the tasks assigned to them cheerfully—this was noticeable during the extensive work of repairing damages caused by the earthquake of Dec. 25, especially the work on the chapel, when the boys willingly offered to aid the carpenters.

Half of each day was devoted to various industrial pursuits—in the shoe shop where the boys mended most of the shoes used by the puplis, in the carpentry and printing office. Special attention was also given to farming, horticulture etc., which is evident from the good condition in which the school grounds are at the present time.

The health record of the school during the entire year has been good. No deaths occurred.

All legal holidays have been observed in an appropriate manner, with fitting excercises, trying to make the children comprehend something of what circumstances, historical or otherwise, led to them.

The feasts of the church were befittingly kept. During the Forty Hours Devotion two high masses were cel
which th
nately.

The be
to the feast of Corpus Christi were very impressive. Altars had been erected on the grounds, where Benediction of the Blessed Sacrament was given during the procession.

On the feast of the Sacred Heart, a class of boys and girls, after careful preparation, were permitted to receive their first Holy Communion.

The commencement exercises were held June the 26th. On the 28th and the 30th the greater part of the pupils went home for a vacation.

The whole year's work may be summed up in this way: "Ten months of labor and study for the pupils; ten months labor and patience for the staff of teachers and employees; and no rose without thorns.

The St. Boniface's School will begin its eleventh term on September the 1st, 1900. Catholic Indian parents have a sacred obligation to send their boys and girls to a Catholic school.

If they fail to do so they sin against their conscience. You can learn all and every thing you need to know at the St. Boniface's Industrial School. Come in time for the 1st of September.

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An Indian and the Holy Trinity.

A correspondent of The Catholic Standard and Times of Philadelphia, tells of the following anecdote of how an Indian explained the mystery of the Holy Trinity:

"A white man being overtaken by a snowstorm in our western country, sought shelter in a log cabin occupied by an Indian who had been converted to the Christian faith by a Catholic missionary. During the night the conversation naturally turned to religious subjects, the white man claiming that he did not understand the Holy Trinity—how three persons could be one and the same. To give him a practical illustration, the Indian brought in a vessel from outside which had contained water. Placing it near the fire, he scraped the snow from the vessel, exposing the ice, which had been formed therein. With his tomahawk he broke the ice, showing the water. In a short time the snow and ice were converted into water, and the Indian exclaimed, "Three different—all one!"

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The Menomini Indians.

Their Discovery and Early History.

(From the Indian Advocate.)

ALTHOUGH the Jesuits had long penetrated the country west of Lake Michigan, and although La Salle had in 1682, taken formal possession of the valley of the Mississippi, in the name of Louis the Great, king of France and Navarre, it was not until 1699 that Lemoine d' Tberville planted the germ whence sprang the colony of Louisiana. Thenceforward, various posts were established at remote points to facilitate intercourse between the outlying missions and settlements, and to guard against invasion along the several waterways. Detroit guarded the approach from Lake Erie; Lichilimackinac protected the entrance to Lake Michigan; while the forts at St. Joseph and at the head of Green Bay (called La Baie) commanded the route between the Lakes and the Mississippi.

Sieur Jean Nicollet arrived on the "Baie des Puants" or Green Bay about the year 1634, although the account of his voyage thither was not recorded by Pere Bartholemy Vimont until 1643. Nicollet's arrival in the land of the Menomini was heralded by some young Winnebago Indians who had been sent ahead; so that when he landed, this "marvellous man" must necessarily have made a profound impression, appearing as he did in a robe of China damask profusly decked with flowers and birds of various colors, and carrying "thunder in his hands." This gaudy display, together with the firing of pistols caused the terror-striken women and children to flee. Between four and five thousand people partook of the feasts, at one of which it is recorded, one hundred and twenty beavers were consumed.

In the notice of the discovery of the Menomini by Nicollet, no accurate information is given as to their geographic situation. Pere Gabriel Dreuillettes who enumerated the several tribes located on Green Bay says that the first "nation" or the nearest village to the town of St. Michael, was called in Algonquin "Oupnuseonatimik," (Pottowatomi) and comprised about seven huudred men or three thousand souls, including one hundred men of the nation of the Petun or Tobacco nation. The second nation was that of the Noukek, the Ouinipegonek (Winnebago) and the Mahuminek (Menomini.) These people located a short distance only from the Pottawatomi, gathered a certain reed which grew naturally on their pairies and which was considered equal to Indian corn.

There were also two hundred Algonquins who formerly resided on the rivers and along the northern coast of Lake Huron, but who had here sought refuge.

The enumeration of tribes by Pere Dreuillettes continues, placing the Maskotin out on the prairie, distant three days journey by water, and various southward tribes are enumerated with extravagant population, for instance, the Aliniouek (Illinois) were said to number twenty thousand men or in the vicinity of one hundred thousand souls.

The Noukek of this record were no doubt identical with the Nouquet or Nouguette who lived on the extremity north of Green Bay, on what to-day is designated the Bay of Noquet. Under this name also were the Menomini referred to in some old accounts, but no tribe at present existing preserves this designation, the absorption of the group into some other body being probably the cause of the disappearance of the name.

The Fox Indians occupied the valley of Fox river in 1714 when a French expedition under de Louvigny invaded their territory without result, but their final expulsion from that country occurred in 1746, when their allies, the Sauk tribe, with whom they appear to have had a common origin, were conquered and driven away by the Menominees, aided by the Ottawas and Chippewas, that the Menominees hold this country by conquest, and that their title is admitted to be good by the Sacs, Foxes, Chippewas and Ottawas.

This statement, no doubt originated from Charlevoix's remarks, that the Fox Indians were the original possessors of the land adjoining Fox river, and their principal settlement was about sixty miles up that river. They had made some depredations on French traders and exacted tribute of them, whereon the French commandant of the post took a party of his men in covered boats, and while distracting the attention of the Indians, opened fire on them at the same time that these Menomini allies attacked the village from the rear. Those who survived the slaughter removed to Mississippi River.

Carver reached Green Bay in 1766, and on his map of that date, two Menomini settlements are located; the northern one on the western shore of the bay, near the present site of Oconto, while the southern camp or "castle" is on the western bank of Fox River, a short distance south of "Fort la Bay." South of this town, the country is marked as occupied by the Winnebago, while that immediately westward is designated as "Saukies Land." This, like many other posts throughout the French possessions, were not strictly of a military character, from the fact that numbers of French settlers had congregated near there for protection; not on account of agricultural pursuits (for such were greatly neglected) but chiefly to establish and maintain traffic with the natives; furs being the chief products desired. These settlers were generally under the governement of the commandant. The relation between these French settlers and the natives were undoubtedly of an amiable character, as the general attitude and conduct of the French were rather of a conciliatory nature whereby their representatives gained unusual confidence and good will among the natives, an attachment which was furthermore strengthened through the frequent selection by the French of Menomini wives.

After the British and colonial forces had attained the conquest of Canada, and the Marquis de Vandreuil, the Governor-General, had surrendered, the victors began to take possession of their western posts. Thus in 1761, Green Bay was governed by a small force of seventeen men of the Sixtieth (or Royal American) Regiment in command of Lieutenant Gorrell. This party arrived at Green Bay on October 12, at a time of the year when it was customary for the Indians to be off on their annual hunting expedition; so that there was but one family remaining at the post. Lieuetenant Gorrell states that he had found in his orders very little regarding the Indians, so that when leaving, he applied to Captain Donald Campbell, at Detroit, for further instructions; the latter referred him to Sir William Johnson, then present, who told him orally, that unless he did his best to please the Indians, he had better not go there.

On account of the absence of the Indians, no council was held with the tribes until May 23, 1792; at this time the chiefs of the Menomini and Winnebago were there, and received strings of wampum in return for prisoners. According to Gorrell's journal, the number of Indian warriors dependent upon the post was 39,100. The number of Menomini warriors specified is only 150, which would indicate a total population of about 800.

After the peace of 1763, when the French troops were withdrawn and their places filled by the English discontent among the Indians became apparent, and gradually became more and more hostile, and in time developed into a conspiracy for the extermination of the English throughout the entire western frontier. This hostility was due to a variety of circumstances.

(To be continued.)

The Ramona Sentinel writes:

"What came near being an ugly affair on Wednesday, June 13th, occurred at the San Ignacio Indian Reservation about two miles east of Warner's Ranch, in the canyon between Wid Helms' and Hiram Keyes' properties.

J. D. Stone, Verde Angel, Pearl Gedney and James Stone were driving seventy-five head of beef cattle to the desert. When this reservation was reached, the Indians angrily approached from every direction with rifles. The cattle men remained calm and tried to reason with the Indians, but the only expression received from them was, "No pass our land." To have gone on would most likely have meant bloodshed. To avoid such an event the cattle were returned to Mesa Grande. This occurrence makes a good suggestion, that the Government should open the very few accessable passes to the grazing desert lands "as public highways," for the benefit of the people at large and protecting the parties over whose lands these highways are made. Not having got these cattle to the desert at just this time means the loss of many dollars. Verde said: "Just six of them tackled me alone, but they soon looked like a regiment, all right enough, and it didn't smell funny either."

The writer of the above lines forgot to say:

(1) That some time ago, an Indian was killed by Whites. Who were the aggressors in the foregoing case?

(2) The four men were armed; they had revolvers and belts carrying amunition.

(3) The bold front of the Indians was the first attempt to resist unlawful trespassing of their property.

(4) Roads within private property and made by the owners are not and never justly can be public highways.

(5) Let the Indians alone, when they do not interfere with you.

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BANNING, CAL., JULY 15, 1900.

Mr. Adams did not pay any compliments to the new woman. How could Adam do so?

"Married life is the happiest life!" Thus an Episcopal minister told us. But, Brother, in case it is not, what then?

The Boers in South Africa are about done up. We are sorry for the brave fellows. They fought well for their liberty.

The usual institutes will again be held during vacation. We cannot tell our readers where Capt. Pratt of Carlisle will issue forth his anti-Catholic venom.

There are many bachelors in California. Nobody cares about them. Neither bother yourself about the priests not marrying. We want our separated brethren of the cloth to have the happiness of a grand choice between many beautiful maidens.

The rebellion in the Philippines is said to be over. But where ah where is Aguinaldo? The fact that he is a Freemason probably saved his life and liberty. If Catholics would stick together as the secret societies do, our rights would be respected.

Happiness? Whether married or single good Christian people are always happy. This life though is a period of probation. Gold is found to be genuine by fire. The Christian's worth is found out by trials. True happiness exists only in Heaven!

St Johns' Day, June 24th, will be celebrated as a grand fiesta by the Hot Springs Indians, and all the usual Indian sports will be engaged in. Vast preparations will be made and it will last four days.

There are many people at the springs now and large crowds are are expected during the fiesta. Parties calculating to attend should provide themselves, so as to be convenient. *(Ramona Sentinel.)*

There was no fiesta!! (Ed. Miss. Ind.)

The Boxers in China are boxing in a bloody manner the foreigners. Send out *our* boxers! Sullivan John L., Corbett, Jeffries the boiler boxer, Ruhlin, Sharkey and so forth, together with the foot ball teams of our great seats of learning East and West, Red and White! Sure the Chinese boxers could not stand the onset and would be reduced to smittereens and blown to atoms!

Mr. Elliott, President of Harvard University, in refusing to recognize diplomas issued by the Jesuit colleges mentions as his reason for doing so, that the method of teaching used by the Jesuits was obsolete. The Jesuit Fathers answered showing the deficiency of Harvard's methods. Thus the controversy is going on. If Mr. Elliott wishes to defeat the Jesuits in an educational controversy, he will have to rise early and use oil and light at night. We are greatly amused and pleased.

"Father, I am sorry that I married," thus spoke a young woman who deserted her husband. Thus say many people in the United States, every year, when asking for a divorce.

A liberal theologian wrote on "Happiness in Hell." Another one said: "A general confession is a bad thing." Prattocabezon says: "The Church hinders the civilization of the Indians." To keep a record of all such wise pronouncements would necessitate a multiplication of institutions as Stockton and Highlands.

Baron Von Ketteler, the German ambassador to China, whom the Boxers murdered, reminds us of his illustrious namesake and relative, Bishop Emmanuel Von Ketteler, the great leader who prepared the German Catholics for the Kulturkampf. Kulturkampf means "the battle for culture or intelligence" and it was the meanest and most cowardly persecution of Catholics ever waged, and a miniature imitation was reproduced last year at the Indian Institute, Los Angeles, by Pratt and consorts.

"What do you think, Father," said to us another minister, who is not married, "would you advise me to marry?" "I would," was our reply. And we would say so to any young man who thus is asking. Those who put such a question will marry anyhow. But if you are married you must stay with your partner until "death doth ye part," No concubinages, no emancebados, but good marriages—that is the thing necessary.

"You do not believe in marriage," said a sectarian minister to us. "We believe in marriages," was our reply; "we believe that good marriages, large families and self-sacificing parents are the pillars of the human society. But we do not believe that married people who do not obey God's laws can be called happy. It would be better they would have never married. Priests do not marry, but they understand that their work for the spiritual welfare of their flock is successful only if the family circle is what it ought to be."

The census taker for the Indians had some difficulties. Thus the Indians spoke: "We would like to know why we have to tell the number of horses, cattle, the amount of wheat raised, the number of acres we have. The preacher has written to Washington, informing the officials that we do not need any assistance from the Government. We got nothing for our sick and old people and we suspect that this enumeration will make it worse for us." Whether the Indians need support from the Government or not, is not exactly the question. But is it the business of a preacher to interfere with the affairs of the Indians and their Agent? If a Catholic priest would do such a job, how would our non-sectarian friends howl? What fine music would be written by the dan-drumdick of Carlisle?

Works of charity at the close of the nineteenth century are announced with noise and the blare of trumpets to the astonished mortal beings who are so priviledged as to live during the present epoch, record breaking especially from a religious standpoint. Just imagine. In the heart of New York there is established a restaurant, called Squirrel Inn, which furnishes a meal for ten cents and a free reading room besides! The daily papers say: "This is true christianity." And what a condescension to religion on the part of these moralizing papers! Just imagine: only ten cents for a meal! Now rejoice ye poor fellows of Gotham! Only ten cents for a meal! Formerly in the "dark ages," in the ages of superstition, in the ages of religious tyranny, in the ages of ignorance, the rich and the poor and even the wicked religious would throw away a meal for nothing and a poor fellow got his meal gratis. The old fools! Now in this enlightened age of progress, a meal for ten cents. It is simply awe-inspiring!

Lately some friends asked us in reference to the democratic nomination: "Do you have now the right man?" Another one said: "The democrats at the end will hang their heads." Whether it is prudent or not, here is our political faith: We believe in freedom. And we pray, that the party which will give to every man living in the United States true liberty shall be the victor. If we were a member of Congress, and if some Protestant or Jewish people would ask for a mite to be helped in a work of charity, we would consider it an act of bigotry, to refuse such a request. Of course, we will never be a member of Congress; we have committed some unavoidable crimes; (1) we happened to be born in Germany and are only a naturalized citizen; (2) we belong to a religious community; (3) we belong to the Catholic priesthood; (4) we believe in true freedom and in a republican form of Government, but not in imperialism. "The people least governed are the happiest!" We wish the two great parties a good time for the present campaign and we wish that they may conduct it on principles suited to our civilized and progressive age; we wish everybody good lungs for "hallooring", a good stomack for political digestion; a tough skin for taking chastisement and also a good education and keen judgement in case of sophism. After the last knockout—turkey to the winner and crow to the vanquished!

The repeated stories told by the Indians, about having passed in olden times "a great body of water," seems to confirm the possibility of their having come from Asia by the way of Behring Strait.

It is strange how differently many Catholics treat a journal of their own faith from the way they treat the secular daily. The daily can insult them deliberately, and yet they never write a protesting letter—never once say "Stop my paper." But, let the Catholic editor make a mistake, or suffer a fact to be stated overbluntly, and straightway he is assailed as though he had entered into a solemn compact with the gentleman of the forked tail. Some of his assailants even tell him they would rather have an A. P. A. paper in their homes. Their patronage of journals which maliciously insult their faith shows their assertions based on truth. It is right to hold the Catholic editor straight, but it is wrong to magnify his occasional blunders while insults from the secular journal are swallowed with exemplary humility. We submit that a few complaining letters lodged against secular editors who deliberately insult us, would show better Christianity than fulminations against a man whose duties are so many that it is no wonder he blunders occasionally.—*Midland Review.*

Santiago Segundo is well pleased in San Ignacio. He will get a good harvest and he says that he will never leave the reservation. "At Indio," he related, "I worked hard. I received $2.00 a cord for cutting mesquite wood. The heat is so great there and in spite of continuous work I could not do more than making my living." The remark is worth consideration. Mesquite wood is very hard. One cord is three tiers of wood cut 1½ ft. long. Sharp tools and hard labor are required, which is in summer hardly possible. Provisions and groceries are high-priced in the desert. Hence there is not much chance to gain more than "to make one's living." The same amount of labor done on their own lands will yield more profit and a happier life to the Indians. Take care of your own land. Work and pray!

Col. Collins, Dr. Butler and Dr. Hartupee examined some mining property east of Warner's Ranch. Investing in mines means paying money for something which may be or may not be within. First you pay your money and then you wait until it will come forth again.

It was impossible for us to attend all the closing excersises of the schools last month. One thing is as sure as the Pythagorian thesis: they were all first class, beautiful and creditable.

Senon Duro of Mesa Grande gave us a lesson in the Diogena language. The finest Indian dialect in Southern California is the Salvasennian idioma. Kilne peculwa elelquitch.

According to the old legend of the Mesa Grande Indians, their forefathers came from the East. The Agua Caliente Indians say they came from the North. Both tribes are right there.

General News.

El Padre Piscadore did not come up to Banning. Now we are going to take revenge.

On the road from Banning to San Diego Co. we met some bicycles, but no automobiles.

Miss Mary Bamert came to visit her sister at Warner, San Diego Co. The home of Frank is charming.

Mules and burros are the best animals for the mountains. If they only had no fixity of purpose!

Theophilo Hide of Warner is still at work training a wild cat. The success is doubtful.

Louisa Gonzales, only eight years old, was the sweetest and best child we ever heard speaking on a stage.

The boys sang well at the closing excercises of St. Boniface's. Juan Capistrano as a nigger was very good.

The Indians at Mesa Grande have built a grand church. When the floor and ceiling is finished, it will be the finest Indian church.

Lauriano Segundo accidentally set fire to his house. He put it out before it made headway. Old people are smart in an emergency.

San Diego county is blessed with good roads. A new graded road has been constructed to Smith Mountain. The grade from Warner to Mesa Grande is a beautiful drive.

The Indians mow their grain with the scythe and sickle and trash it by employing horses. Flails are scarce in 1900. Either machinery or horses.

The patron Saint of Mesa Grande is St. Dominic, whose feast falls on the 5th of August. There will be a great celebration on that day. Padre Antonio will be there.

The old pagan California Indians were afraid of two things: they feared the "milky way" in the heavens and the snakes. To day the snakes are killed and skinned.

Antonio Norte went home to San Ignacio and he is now going to stay right there all the time. In his place we would too.

Without being asked the Indians at Agua Caliente took up a collection of $5.50 for the padre, July 1, 1900.

Also the Mesa Grande Indians gave the padre a collection. The money ought to go to the pastor. But he will not get it. One of the horses had to be shod, we had to buy axlegrease, pencil and paper for writing baptismal and marriage certificates and so forth.

The Indians say that the drama and the Trades produced at the commencement excersises of St. Boniface's were the best pieces. This is simply killing. By the sweat of our brow we taught our choir two classical pieces, one of Beethoven and the Alleluja from the "Messiah" of Handle. And after all no success. Our sole consolation is that the world is ungrateful.

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Pope Leo Canonizes
De La Salle, and Rita Di Cascia.

Over 100,000 pilgrims witnessed the canonization of De La Salle and Rita di Cascia at St. Peter's Church. At the imposing ceremonies, the most elaborate that have ever taken place in Rome, were present many of the most distinguished representatives of the Catholic Church in the United States. Jean Baptiste De La Salle, the founder of the Order of Christian Brothers, and Rita di Cascia, a nun of the Augustinian order, were proclaimed saints.

At 1 o'clock an imposing procession passed from the Vatican to St. Peter's. First came the Swiss guards, in their striking uniforms, then the friars and secular clergy, students, deacons, the congregations of the Vatican, judges and prelates. Following these came the mitred abbots, bishops, archbishops and patriarchs from all parts of the world, in fullest canonicals. Next came the Cardinals and Bishops of the church, each attended by a chaplain, an usher, train-bearer and pages. Behind them marched the papal guards, the chamberlains and the Knights of Malta, clad in scarlet. Following these were the mace and incense-bearer, and finally came Pope Leo, borne aloft under a canopy of silver cloth.

The procession entered the basilica to the sounding of silver trumpets and the singing of the anthem, "Thou Art Peter."

The Pope was carried to his throne, and after the congregation had done homage, the formal request was made that the beatified ones be sanctified. Then, after the singing of the "Litany of Saints," the Pope read the decree of canonization. The rites concluded with the singing of the "Te Deum," a mass read by Cardinal Oneglia and a benediction by the Pope.

Archbishop Corrigan represented New York at the ceremony. Brother Joseph of the Christian Brothers was present as a visitor of New York for that order, and Brother Gerardus as a visitor of St. Louis.

Pope Leo's health appeared to be excellent, and he showed no signs of fatigue.

Canonization is a rare ceremony, this being the third during the present Pope's pontificate. It marks the zenith in the various ceremonies of the holy year.

Jean Baptiste de La Salle was born in France in 1657. He became a priest and afterward was made canon of the cathedral of his native town. His life was devoted to the education of the young.

Rita di Cascia was a peasant, born in Umbria. Married to a brutal man, she led a life of misery for many years. Her husband was assassinated by an enemy. The widow then entered a sisterhood. She died May 24, 1441.

The degree of beatification precedes that of canonization. It must be shown that the candidate for canonization was a model Christian and practiced the four cardinal virtues—prudence, justice, fortitude and temperance. —What is known as the "Devil's Advocate" is appointed to raise all sorts of objections to the canonization. After that the apostolic process is gone through with, which consists of more rigid inquiries. The Pope finally passes upon the matter and the canonization ceremonies are held.

"No negro could have composed 'Massa's in de Col' Groun',' fine and melancholy as it is, and no negro could have ever dreamed of the melody of 'Suwanee River,' which is also melancholy, but is distinctly white man's music. It is not the ornateness, or correctness, of these which puts them beyond making by the black. It is their inner quality, which is not negro at all. On the other hand, 'Ah Been Wukkin on de Levee,' a well known Mississippi chorus, while it is more ornate than either of the Foster songs, is, in the main, of African creation. Again, 'Climb Up, Climb Up to de Sky,' a camp meeting hallelujah hymn, in its wildness and savage exultation reeks of the forests of equatorial Africa."—*New York Sun.*

Looking down from San Ignacio into the desert, we saw a great body of water. As we do not believe any more that there is a mirage in the Colorado desert, it must be real, natural water.

The boys who when they were at school, killed the little turkeys were throwing rocks at the birds on the way going home for vacation. Who can keep a mouse from "mousing"? Oh the bad habits!

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The Shovel and the Coal.

It was noon, and the men dropped their shovels on the coal pile, stretched themselves under the trees and rested from their work.

The quiet was broken by the noise of a shovel sliding down the coal heap.

"To think I have come to this," said the shovel, as it finally reached the ground.

"To what" asked the coal.

"Once I was part of a tree, now I am only a handle and have to shovel dirty coal," retorted the shovel.

"Well," said the coal, "I was once a tree myself, so I do not see why you should think it a disgrace to be in my company."

The shovel-handle did not speak.

"You might," continued the coal, "find it difficult to make some believe you had ever been anything else but a shovel-handle, so you ought not to doubt my once being a tree."

"You are so hard and black," said the shovel-handle, "please tell me what changed you from a beautiful tree to this?"

"Ages ago," began the coal, "I lifted my head above the marsh, and so rapidly I grew in the hot climate, I was soon the tallest fern tree in the forest."

"Ferns do not grow tall," contradicted the shovel-handle, "and you called yourself a tree."

"They did ages ago," replied the coal, "and as I was saying, I looked down on all the other ferns, until the wind bowed me low, and I fell in the bog. There I lay buried in the water and as if that was not enough the water changed me into peat. Do you know what peat is?"

"Well," grumbled the shovel-handle, "the man who owns me, talks about the peat fires he had in Ireland, and I suppose it is something that they burn."

"Mosses crept over me," continued the coal, "other fern trees fell in the bog, and pressed me farther down in the earth. The heat increased, and I became so hard (I suppose I was turning into brown coal), there was hardly a trace of the fern left. Still the pressure from above increased with the heat until I became black and hard as you see. How long I was buried in the earth I do not know, but at last a man dug and carried me above ground. It must have been ages though that I was hidden away in the earth for this does not seem like the same world. The trees and animals are as much changed as I. What do you suppose has made me and everything so different?"

Just then a sunbeam broke through a cloud and glistened on the coal.

"Don't you know," it said, "but for the warm sunshine you could never have raised your fern branches, and after you were crushed in the earth. it was heat again that changed you to coal, but this heat you have stored up you must give back to the earth again."

"But," broke in the shovel-handle, "tell me, coal, how did you come here?"

The one o'clock whistle blew, the men pick up their shovels, and threw the coal rattling down into the hole of the cellar.

The shovel-handle may find out some day.—*Susan Caldwell, in Kindergarted*

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Died: July 17, 1900, at Banning, Cal., **Rev. Bernard Russ**, C. PP. S., of OTTAWA, Ohio.

The Rev. B. Russ, whose premature death we here sadly chronicle, was born in the year 1851 at Minster, Auglaize Co,, Ohio. The two counties, Auglaize Co. and Mercer Co., Ohio, were colonized mainly by German Catholics, who came mostly from Westphalia. There are in these two counties about thirty flourishing congregations with a Catholic population of approximately thirty thousand souls. Minster was always considered one of the important parishes, great in everything. The Very Rev. Andrew Kunkler for more than thirty years was the pastor, who lived and labored for his flock, and who was like a spiritual father the advisor, director, help and in omnibus exemplum bonorum operum in doctrina, in integritate. Father Andrew knew every man, woman and child, the good and obedient, and the erring children of his congregation. The genuine Christian piety of the large majority of the Minster people, especially in former primitive times, cannot be questioned. Be it sufficient to say, that weekly communicants were numerous, that there was no one who forgot to make his Easter duty and there were but a few who would not approach the Sacraments at least six times a year.

The good Rev. Father Andrew (may he rest in peace) noticed the faith, uprightness and Christian piety of the Russ family. There were three boys and two girls. Father.Bernard was the oldest boy, and the oldest boy naturally must do the work at home, particularly when the father dies. So Bernard had to work in the cooper shop. His younger brothers Boniface and William went to school. The pastor, Rev. Father Andrew saw that the three young men were bright and had also the other qualifications necessary to young men when entering religion. He admitted first Rev. Father Boniface to the college of the Congregation of the Most Precious Blood, whose Superior Father Andrew was at the time.

Rev. Father Bernard was not exactly pleased to be alone earning bread by the sweat of his brow, but — Deo volente — God arranged it so that also he and his brother William soon followed and entered the same religious house being enrolled as students of the college.

No doubt, the three brothers and students were called not only to the religious state of life, but also to the sacerdotal dignity. All three were tall men and of a strong constitution and God had given them rich gifts of the intellect. The years rolled by. Rev. Father Bernard was the first to be ordained, as Rev. Father Boniface although two years longer at the Seminary had to wait until he had attained the requisite age. (Very Rev. Boniface Russ is the present Superior Provincial of the Society of the Most Precious Blood.)

Rev. Father Bernard Russ was ordained by the Most Rev. Archbishop Elder of Cincinnati, in the year 1879. There were two other members of the Society ordained with him, viz. Rev. Albert Voag, at present pastor of St. Boniface's Church, New Riegel, Ohio, and Rev. Andrew Gietl, stationed as Superior at St. Joseph's Normal School, Rensselaer, Ind. After his ordination, Father Bernard was rector of some parishes in Mercer Co., Ohio, and three years ago, when a general change of pastors was brought about, he was transferred to Ottawa, the county seat of Putnam Co., Ohio, which charge he held until his broken down health forced him to give up for ever.

Years ago, Rev. Father Bernard was visited by La Grippe and it appears that from that time forward his lungs were affected until he finally succumbed to the dreadful disease, consumption. As the Rev. Father Bernard was of a herculean structure, tipping the scale at the modest number 260lb., his condition was never fully understood and no apprehension was felt regarding the ailments to which he was more or less subject at intervals. "Consumtion or tuberculosis? It is not likely," thus his friends and confratres would say. We met Father Bernard last November. He appeared to be in good health and strength. We never thought that he would not see another November. But thus is life. At the hospital and novitiate of the Alexian Brothers in Chicago, we met also in November another brother priest, Rev. Matthias Kenk. He has since succumbed to pneumonia and is buried now for three months. Death comes like a thief —unexpectedly. It is quite possible sometimes that some one may say: "I am feeling sick" and his companions say "He imagines." We may err. It will be better to help one who might not exactly need that help than to have the remorse of conscience of having neglected and refused works of charity to a suffering fellow being. Priests as a rule stay at their post of duty until almost entirely disabled. Now that the persecution in China is going on, we have read of the missionaries "with their families" fleeing and leaving their flock. Nearly all of our missionaries stay; they live and die with their faithful converts. Most of our Fathers do their duties cheerfully. They do not complain and when they are ailing they hate to mention it and they are unwilling to give up. So it happens that many times a priest in poor health will do his duty, hearing confessions in the cold, unhealthy confessional, or rising in the middle of the night when called to the sick, exposing himself to deadly colds; or keeping services on Sunday, binating and preaching twice, which necessitates a strict fast until 12 o'clock or perhaps longer. And then after the fatiguing Sunday morning when being seated at the table the faithful priest will find himself too tired for enjoying any kind of breakfast.

In a similar manner, it appears, the Rev. Bernard Russ went through all the stages of consumption, without even the suspicion of his sad condition. The physician said it was catarrh of the stomach and that he would recover. Father Bernard's parishioners though by and by began to whisper "he has consumption."

Last March the 19th, on the feast of St. Joseph, Father Bernard went to see his younger brother, Rev. William Russ, at Wapakoneta, Ohio. He showed symptoms of being very sick and Father William insisted upon consulting another doctor. The careful examination resulted in the verdict that consumption had progressed so far that a cure was not any more contemplated but an immediate change of climate might prolong his life. Unfortunately Father Bernard was then four weeks confined to his bed so feeble ever since that a journey to California was out of question. Still as all consumptives he did not fully realize that his end was so near, and upon his request, his Rev. brother William escorted him to California where he arrived on Thursday, July the 5th. It was too late. Father Bernard never rallied from the fatigue caused by an overland travel. It was expected that he might be relieved at least for some time, but God ordained it otherwise. He died on Tuesday morning at half past eight, July the 17th.

The Rev. Bernard Russ was a priest for twenty one years. He was always active at the places of his charges and never took the time for a vacation. He was very well educated, punctual and faithful to his duties, a stainless, humble and efficient priest. Men like him are an honor to God, to His Church and to the priesthood.

Twenty six years ago, Rev. Father Bernard gave us the first lesson in English. "c–a–t—cat, m–a–t—mat" and so forth. As he was a native of this great country, he had to imbue the boys with love for the flag and for the language of Uncle Sam. We also remember fondly the great disputes which he and his two class mates, Father Albert and Father Andrew, had when the ponderous philosophical problems and monstrocities of Tongiorgi (et aliorum) had to be met in philosophy.

Before Father Bernard started on his long last journey, he received devoutly the Sacraments at St. Joseph, Missouri. He also received his Master in holy communion several times at Banning and he was again united to his Lord two hours before he died, thus verifying the words: "Receive, brother, the viaticum of our Lord Jesus Christ, Who may protect thee against the evil enemy and lead thee to eternal life." His devotion was always and also on this occassion as fervent as that of a first communicant and as we were wont to witness when at our Alma Mater, the Seminary of St. Charles, Carthagena, Ohio.

We are sorry he is no more. It was our joy and our pride to offer to him our modest, but delightful home at Banning as a place of comfort and relief. God ruled it contrary to our desires. His name be praised for ever. "Farewell," we may say, to Father Bernard, "Remember your brothers in religion, and your friends!"

Rev. William Russ, the brother of the deceased priest, sadly but reconciled to the will of God took along the remains of his Rev. brother. The interment took place July the 24th at the cemetery of St. Charles' Seminary, Carthagena, Ohio, where now Father Bernard sleeps with his brothers of the Precious Blood Community until the last bugle call will call humanity to new life at the end of time.

May he rest in peace.
Amen.

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BANNING, CAL., AUGUST 1, 1900.

Pride is the root of evil—humility the beginning of salvation.

Humility, true humility must be in the interior—in the heart.

A man, who extolls his good works is proud.

Suffer in silence and render thanks with a loud voice.

One day is unknown to us—the day of our death, that we may be on our guard the other days of our life.

Our Lord said: "I did not come to be waited on, but to serve.' This means humility. "Learn of me for I am meek and humble or heart."

There is one thing which must be avoided. It is this: When you go to confession, never tell the sins of the other people—tell your own faults!

Truth is always clear, simple, unchangeable; error on the contrary appears in manyfold forms, as the heads of the Hydra which when cut off would be immediately succeeded by new ones.

St. Augustin was asked by his disciples: "Which is the most necessary virtue?" He answered: "Humility." The disciples continued to ask: "Which is the next most necessary virtue?" The Saint again answered: "Humility." And when the question was asked the third time, he said: "Yes, humility. Tota christiana religio humilitas est-Christianity is humility."

Now that the Chinese are persecuting the foreigners the missionary is blamed for it. A Rev. Halsey in order to whitewash his own Presbyterian missionaries says that the Catholic missionaries in particular are to be blamed because they are singled out by the fanatic mobs and most cruelly tortured and killed!!? This is false logic. Who knows the truth about these Chinese outrages? Did the crafty yellow man succeed in misleading the civilized world? The Chinese come also to us making money by the millions; then they carry it home to live on it. Millions of dollars worth of merchandise is exported from China. If the missionaries interfere in political affairs they can be stopped without bloodshed. Territory has been taken by some powers, but also other nations lost territory (Spain, the Boers, Samoa, Mexico, the Philippines.) The Chinaman has little cause for complaint and there is no excuse whatsoever for the inhuman barbarism. No more Tamerlanes or Genghis Khans in 1900! Finally God will judge justly!

The Menomini Indians.

Their Discovery and Early History.

(From the Indian Advocate.)

The French had been the fast friends of the Indians; had been judicious and lavish in the distribution of gifts, and had liberally supplied all who desired arms, ammunition and clothing until the tribesmen had almost forgotten their aboriginal mode of living, and had become dependent on the garrison and trading establishments; but, with the advent of the English, all this was changed, and the penuriousness with which these now necessary articles were dealt out—when they were not entirely withheld—caused great distress and consequent dissatisfaction. Another source of trouble was the immigration of settlers, and the occupancy of Indian lands by white men, while suspicion and anger were engendered by false reports, carried from place to place by the "*couriers des bois*" or bushrangers, degraded itinerants, who traversed the forest in search of furs and peltries, which they carried to the trading posts, reaping profits which they felt would become greatly reduced should the traders themselves penetrate the wilds. The Indians becoming alarmed at the rumored advent of the traders, who were said to be exacting and of murderous disposition, made preparations to defend themselves, and finally concluded to take the initiative, and, if possible, prevent intrusion by a people who were enemies of the French.

In a short time Pontiac made felt his power in the Northwest, and although the destruction of many posts and settlement resulted, the French inhabitants were usually spared. Menominis joined the expedition, and they were present at, although they were not participants in the massacre, in 1673, at the attack on Michilimackinac.

It had been also the plan of Pontiac to capture the fort at Green Bay, and a band of Indians at Milwaukee, consisting chiefly of Ottawa, Ojibwa and Pottowatomi was detailed for the work. But the Menomini Indians were friendly to the English and prevented the attack, and when instructions were received by Lieutenant Gorrell to abandon the post, Carron and his Menomini tribesmen conducted the party to Mackinaw. "For his faithful adherence to the English and rejection of the councils of Pontiac, Carron was subsequently presented with a large silver medal by the British authorities with a certificate of his chieftainship and good services."

When in 1764, Sir William Johnson sent messengers to the various tribes of the Great Lakes, calling them to a council to be held at Niagara for the purpose of urging them to remain friendly to the English, a delegation of four hundred and ninety-nine Menomini went from Green Bay confident of deserving recognition for their services to Gorrell and his band of soldiers. They were received with cordiality and greeted as brothers; and on the adjournment of the council they departed well pleased with their experience. The English did not again occupy the post on Green Bay, and the Menomini did not render service to them until at outbreak of the Revolution when a party under Charles de Langlade, with another Indian force went to Montreal and there held a council. About 1780 Captain Dalton, superintendent of the United States in an estimate of the Indian tribes employed by the British in the Revolutionary war, estimated that the Fulawin (Menomini) had furnished about 150 warriors.

Grignon, in his "Recollections of Wisconsin," states that: "The Green Bay settlement, from its inception in 1745 to 1785, a period of forty years, had made but little progress." Carver who visited the locality in 1766 found that there had been no garrison since its abandonment in 1763, and that the fort had not been kept in repair. There were but two trading establishments in 1785, the only stores at Green Bay prior to 1812.

In 1810 messengers arrived from Tecumseh and the Prophet, inviting the Menomini to join the Indian confederacy against the Americans. But they responded in the negative, and joined the British in the war of 1812-14. They served under Colonel Robert Dickson, who had arrived at Green Bay with a party of Sioux Indians; for although there was a traditional feeling of hatred by the Sioux against the Menomini and Objibwa, still when circumstances demanded union against a common enemy under one standard for attack or defense, all tribal differences were, for the time set aside. The party under Dickson participated in the attack on the Americans at Mackinaw, but they were not actively engaged in the battle.

The Winnebago who may properly be termed the head of the Sioux family were from the earliest historial times near neighbors of the Menomini and on friendly terms with them, and also with the Ojibwa, who until 1795 or later, occupied the country as far east as Lake Shawano. The Winnebago warriors occasionally came to Green Bay on a spree, passing through the Menomini and Ojibwa territory on their way. It was because of these constant commingling that representatives of all tribes were generally found together in their war excursions.

The expulsion of the Sauk and Fox Indians from the country on Fox River and the head of Green Bay (already referred to) is specially mentioned by Jeddidiah Morse in his report to the Secretary of war in 1822, in the following terms:

"Major Irwin informed me, on the authority of Colonel Boyer and an old Ottawa chief, living at Manitou-wauk, 'the river of bad spirit,' that more than a century ago, the Fox and Sac Indians, who then inhabited the country of Green Bay and Fox River, were also forced to leave."

The Menomini finally appear to have concentrated about the head of Green Bay and along Menomini and Fox Rivers, but nothing of interest concerning them is found for some years, though they and other tribes appear to have distinguished themselves at intervals in war expeditions. The Menomini together with the Ottawa, Winebago, Pottowatomi and other northwestern tribes rendered conspicuous service in the defeat of Braddock in 1755 at Fort Duquesne, where they were led and commanded by Sieur Charles de Langlade. They also participated in the battles before Quebec on the plains of Abraham. Glode (son of Old Carron), Osauwishkeno (the yellow bird), Kachakawasheka (the notch maker) and the elder Carron were present at the fall of Montcalm.

On June 7, 1762, peace was effected between M. de Ligney and the chief of the Fox, Sauk and Winnebago tribes *Pauns a la Baie*; and to make this peace certain and stable, it was thought proper to grant to the chief of the first named tribe his request that a French officer be stationed in that country to aid him in "restraining his young men from bad thoughts and actions." In consequence of this amiable arrangement a detachment of French troops was sent to garrison La Baie (afterward called Fort Edward Augustus), which Post was thenceforward occupied by the French until 1761.

At the public examination of the world-renowned Deaf and Dumb Institute at Paris, some years ago, many prominent persons were present. One of the visitors, a high official of the Government, paid in an especial manner great attention to the examination, which revealed an astonishing, almost miraculous proficiency of the pupils. He was delighted, enthusiastic and full of admiration. "How untiring, self-sacrificing must have been the teachers who succeeded in elevating these forsaken unfortunate boys to such an education?" Thus he thought within himself. His curiosity prompted him to investigate whether the pupils realized the great benefaction received from their tutors. He wrote upon a slate: "Tell me, what is gratitude?" and then handed it to one of the deaf-mutes. The youth read the words; he meditated for a minute; his face then flushed, his eyes shone, and he wrote on the slate: "Gratitude is the memory of the heart!" He remembered in his heart how patient, how charitable, how good the teachers were who had educated him. Are you, dear reader, grateful? Do you remember the deeds done to you by disinterested benefactors? Do you remember in your heart all the good which God has ever done to you? How is your heart? Are you grateful to God—grateful to your benefactors? Gratitude is the memory of the heart! Do not forget it!

Going home for vacation from St. Boniface's School every one of the pupils was in good health. We found though the whooping cough in Oak Grove and at San Ignacio. We hope none of the school children will catch it.

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General News.

The Rt. Rev. Bishop Geo. Montgomery is again home, after an absence of two months and a half, which time he charitably spent for the sake of the Indians.

Woe to those who give scandal; but also woe to those who seek scandal!

The remains of Father Bernard lay in state at the church of San Bernardino, from 12 M. until train time, 10 P. M. on Wednesday, July 18th.

Rev. Father William Russ sang the requiem mass for his Rev. Brother on Wednesday morning July the 18th, at the St. Boniface's Chapel.

We are greatly indebted to the hospitality of Rev. Father Caballeria, of San Bernardino, for the many favors shown to us at the death of Rev. P. Bernard Russ.

The Sacred Heart Church at Redlands has the rare privilege of having a complete set of genuine artistic stained glass windows. Thus the church is a picture of neatness and finish.

The St. Boniface's Industrial School will begin its eleventh term on September 1st 1900. Come in time to take up your books again. The class for First Communicants will commence Monday September the 3rd.

The business part of the city of Prescott was destroyed by fire July the 15th. The loss caused by the fire will be amply compensated by the inproved new business part. There is scarcity of water at Prescott.

The Democrats have chosen for their banner bearers: W. J. Bryan and A. Stevenson as presidential and vice presidential candidates. Hence McKinley and Roosevelt—Bryan and Stevenson. The other candidates do not

We were grea[illegible] and edified to see so n[illegible] sitors to the Blessed Sacrament at San Bernardino. Around the altar where our Lord thrones within the mystic emblems the true faithful always gather.

The annual retreat of the Clergy took place at St. Vincent's College, Los Angeles. The Very Rev. Father Maignon, S. S., conducted the spiritual exercises. His Lordship, the Bishop, presided at the diocesan meetings.

On Sunday, July 15th, the Rev. editor of the Mission Indian fulfilled his promise, preaching a forty minutes sermon in the language of his childhood at St. Joseph's Church, Los Angeles.

Some wise people are troubled because they think that Noe's ark did not afford sufficient room for all the animals. Of course the question about the universality of the flood comes in here. If they would just go to the Indians they would soon comprehend.

Mr. Antonio Yorba went up to Warner's Ranch to prospect. He returned home again. It is not quite safe in the mines. There are too many men and too many guns. The mines do not seem to be a great success; hence they must be well guarded.

You may fool all the people some times; and you may fool some people all the time, but you cannot fool all the people all the time. And mind well, you can never fool God. At the last judgement which follows your death, your eyes will be opened.

Rev. Father Fitzgerald showed true fraternal love and sympathy to the Rev. Father William Russ, when the death of his brother and priest had saddened his heart. Redlands the garden of Southern California is a good place for every body.

The war in South Africa is not quite over. The Philippine war is about finished, although there may be some more fighting. China has now become the seat of a great and bloody war, in which it seems the whole world is going to participate. It is still war—war—war! Terrible!

There are fifteen pupils passing their vacation at St. Boniface's School. They are very happy and they enjoy a glorious time. The girls practise on the guitars, and the boys try to elicit from some brass instruments sounds and melodies.

The day of Portiuncula will be observed at the Church of Los Angeles, (the old church at the Plaza) and at St. Joseph's Church, Santee Str., between 12th and Pico. The extraordinary indulgences can be gained from the Vespers on Thursday, August the 1st until sundown August the 2d, applicable to the souls in purgatory. The first and most necessary condition is the receiving of the sacraments and the firm will of absolute freedom from sin. A guiltless heart–the sacraments–and the prayers for the Church.

The Arizona Gazette writes (July 20th.):

DOING HARM—The foolish and senseless telegrams that are being sent out from Phœnix telling of the starvation and famine of 5000 Pima Indians is doing the Salt River valley incalculable harm. To begin with this is an absolute falsehood. The Indians are not in want, and have not been in need at any time in the past year. While it is true their crops have not been up to the average, yet, they have harvested a fair crop. But the tribe has had an abundance of work cutting wood, and it is doubtful if ever in their history the Pima Indians have had as much money as during the present summer, and this report put in circulation was only done by interested parties to get an appropriation. The Indians are contented and have plenty to eat.

The usual election of captains has taken place. At Potrero: Erasmo Chino, captain; Casimiro Norte, judge. At Agua Caliente: Jose Cecilio Churrack, captain; Leon Moro, judge. At San Ignacio: Bernardo Segundo, captain, Barthol Siva, judge. At Soboba: Antonio Apapas, captain.

Heaven and its happiness is the hope, the prize for the sacrifices, sufferings and labors of the sincere Christian. Everybody wants to go to heaven. Also the unbeliever and the sinner expect a better life hereafter. The trials of this present life are too severe, the pleasures of this world are so unsatisfactory that a better life, a happier home is expected by every one. There is no religion that does not promise a heaven to its followers. They may have some queer heavens, it is true. To the Romans and Greeks heaven was a pleasant cool park, where the dead would go about like shadows. The old Teutons thought heaven to be a banquet or a hunting ground. Mohammed promised his followers sensual pleasures in heaven. The Turks expect a heaven consisting of beautiful gardens and valleys, redounding of song, dancing and joy of the flesh. The unbelievers speak of absorption into the infinite. Even sometimes Christians of a good heart give a description of a heaven not quite desirable. Heaven is the place of infinite unsurpassable joy and perfect happiness.

The blessed in Heaven are happy because they see God; they are perfectly contended; they suffer no sorrow, no want. Heaven means an eternal life; an eternal joy; an eternal salvation. It means to rejoice for ever; to be with Christ for ever; to possess an eternal glory forever; to see God face to face forever!

Ps. 35, 9: They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasures.

Wisd. 5, 17: Therefore shall they receive a kingdom of glory and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

Apocal. 21,4—22,4—22,5: And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

And they shall see his face: and his name shall be on their foreheads.

And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

If the meditation on hell-fire is too strong for your tender nerves and educated taste, you might try to consider the Christian heaven as a means of loving God and religion. Try it!

Letter to The Mission Indian.

WARNER'S RANCH, July 12, 1900

To the Mission Indian:

Plenty of grasshoppers. Mr. Vail & Co. drove 240 heads of cattle to Los Angeles market. San Ignacio and San Issidro fine crops. Colorado river risen and the overflow is in sight of San Ignacio and San Issidro. Yours respectfully

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The Cost of Patriotism.

Chicago. July 5—The Tribune says:

As a result of the celebration of Independence day with firearms, toy cannon, giant crackers and other forms of explosives, 30 persons were killed and 1,325 injured, according to reports received from 123 cities. The toy pistol and the toy cannon are shown to have done as deadly execution as some times has been done in war by those loaded with bullets and cannister and aimed to kill. Skyrockets, anvil and powder explosions and the premature discharge of Fourth of July cannon help to complete the list of mishaps. In several instances persons were killed through runaway accidents, due directly to fireworks. A fire loss of $123,325 was caused by the fireworks, in addition to the injury to human life,

In Chicago one boy was reported killed, against one death last year, but the accidents were less numerous. There were no costly fires in the city. Frankfort (Ky.) alone suffered a fire loss of $50,000 due to firecrackers. Other cities also suffered heavily.

Out of this total of 1,325 persons hurt in an attempt to be patriotic, 442 can attribute their injuries to firecrackers and dynamite torpedoes. The deadly cannon-firecracker did most of this execution. Out of 152 injuries with firearms in 67 cities, the toy pistol caused 105. Gun powder explosions, including the premature blowing up of many village-anvils, caused the injury of 187 out of this list. Many of the injuries included in the list were reported as prospectively fatal.

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BANNING, CAL.

The Mission Indian

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B. FLORIAN HAHN
C. P. P. S.

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VOL. V. BANNING, CAL., AUGUST 15, 1900. NO. 21.

REV. JOSEPH DOYLE,

Pastor of St. Mary's Church, Boyle Heights, Los Angeles, Cal. Died July 31st, 1900, aged 40 years.

Another efficient priest of the diocese of Monterey and Los Angeles has gone to his eternal reward. Another victim of the dreadful disease, consumption, is laid to rest. The Rev. Joseph Doyle died unexpectedly on his journey to his birthplace, (Ireland), at Colon, Isthmus of Panama.

The Rev. Father Doyle was born at Kildare, Ireland. After spending his boyhood at home with father and mother, brother and sister, he emigrated to the United States. After working for a short time in New York, he entered the College of St. Bonaventure, Alleghany, Pa., and was, after finishing the regular course, ordained priest for the diocese of Monterey and Los Angeles, where he arrived in 1893.

Father Doyle was not a strong man, but whatever strength may have failed him, it was amply made up by his energy and zeal. He was one of the asssistants at St. Vibiana's church. The Very Rev. J. Adams was then rector of the Cathedral parish. Rev. Father J. Doyle was a faithful, willing, and cheerful co-operator. He was untiring everywhere and all the time. At the altar–in the pulpit–in the confessional–at the sick bed–everywhere he could be found doing his work for the salvation of souls, quietly, unpretentiously. The poor and the sick were his favorite friends. No poor fellow was ever refused alms by Father Doyle. And more than this–he would advise his young friends–and there were many of them. He would help them them to get places to work and he would bridge them over when in want. If Father Doyle ever made a mistake, it would be in his excessive charity–but true love keeps no account. Still, when some one would have gone astray, Father Doyle knew also how to use some stronger tonic, and in his own unvarnished but charitable way he could and would tell him exactly where the sore spot was situated.

The faithful and frequent visits which Father Doyle made to the County Hospital and Poorhouse of Los Angeles have endeared him to both Catholics and non-Catholics. No one could refuse to love him. The attention which he paid to the suffering, no doubt, laid the germs of disease in his system. So we may truly say he was a martyr to duty and he gave his health and life for charity.

Towards his confreres, the clergy, he showed unbounded love, veneration, and hospitality. Towards the parishoners he was a good pastor and father. Towards the children, he was a friend and guide. He suffered patiently and his obedience in undertaking the long dangerous voyage in the condition he was in shows his willingness to be also guided by others.

During the past decennium the city of Los Angeles has grown wonderfully and its population is at present nearly 120,000 souls. Naturally also the Catholic population grew larger. The necessity of establishing new parishes cannot be questioned. The St. Vincent's parish, the Sacred Heart Parish, and the St. Joseph's Parish were erected between the years 1880–1890. After mature consideration the Rt. Rev. Bishop concluded to erect a new parish church in Boyle Heights, which constitutes the south-eastern portion of the city. To build a church is easier said than done. An energetic pastor must be at the head of it; the co-operation and good will of the people must be secured; money must be collected; an honest architect and a reliable contractor must be found. Money must be saved where it can be done and expended where it will do most good.

When St. Mary's Church at Boyle Heights was founded, the Rt. Rev. Bishop, as a good caring spiritual father of priest and people, took upon himself a large portion of the work and care connected with the important undertaking. He wisely chose Father Doyle as the pastor of the new congregation. How well good Father Doyle responded to the call of his Bishop is too well known to be repeated. The church is there, the parochial residence is there and no debts.

However, there were obstacles to overcome. During the A. P. A. times, some members of the lamented association tried to disturb the tranquil waters in the neighborhood of St. Mary's. Catholics had to hear some unpleasant things. One A. P. A., in his zeal could not help intimidating a good elderly lady of St. Mary's parish, whereupon the answer come back to him: "Bedad, Boyle Heights will soon be "Doyle" Heights." Needless to say, it took but a short time for the adverse feeling to subside. Father Doyle gained the good will and esteem of friend and foe. He did not change Boyle Heights to Doyle Heights, but a better spirit began to prevail. The beginning of St. Mary's Congregation was a success. Good work has been done and gratifying results have crowned the work for the salvation of souls, and Father Doyle's name will be blessed by his faithful parishoners.

Five months ago Father Doyle stayed three weeks in Banning at St. Boniface's Industrial school. He was in a sad condition then; tuberculosis was eating away his lungs. Still, he returned improved to his home in Los Angeles. During his stay in Banning, he went about looking after the masons and carpenters who were doing some work building and repairing. He was always ready to give encouragement, or good advice, or cheer his hearers by some witty and timely remark or anecdote. Rev. Father Doyle was a good priest, unselfish, zealous, sympathizing, and true.

In the death of Rev. Father Doyle the city of Los Angeles has lost one of those good men whom God called for the general good of a people. Father Doyle will be missed. The Right Rev. Bishop, the clergy, and the laity all are mourning at his bier.

Beyond this world, there is a better place, a happier life–"the Lord God shall enlighten them, and they shall reign forever." In this present life, we sow, we plant; in the other life, we reap and gather. Here we must labor and suffer; there we may have untarnished joy. This present life is a time of trials and mortifications; in Heaven is happiness and a crown of glory. "And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away."

May the good great God, the Lover of all who are good, the just retributor of every one, give to the good, kind Rev. Father Joseph Doyle joy and happiness in Heaven.

Eternal rest, give unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

Very Rev. Francis Jouvenceau,

Died July 19, 1900, at Hospital of Sisters of St. Joseph, Tucson, Arizona.

We are very sorry to announce the death of Very Rev. Francis Jouvenceau at the Hospital, Tucson, Arizona.

The Rev. Father F. Jouvenceau was a pioneer priest of Arizona. He was ordained at Clermont, France. He came to the United States in the year 1859, entering the diocese of Santa Fe, which then comprised New Mexico and Arizona. He was sent to Arizona shortly after the arrival of Most Rev. Archbishop Salpointe at Tucson; was parish priest of Yuma, (1867–1869); rector of the Cathedral and Vicar-general of Tucson and was transferred to the Church of the Immaculate Heart of Mary, Phœnix. Since
lain of the Hosp
of St. Joseph,
died in July afte
of forty-five years.

Father Francis attended faithfully, quietly, to his difficult charges. His life was one of unstained purity and sincere Christian piety. God alone knows all his good works, the many privations and sacrifices he underwent in the fulfilment of his duties and the perseverance in a field of labor in many ways unpleasant and even dangerous.

Father Francis was an unselfish priest. His charity toward the poor was unbounded and like his old-time friend and co-laborer in Arizona's vast territory, the Most Rev. J. B. Salpointe, he died penniless. We may truly say of him: "Blessed is the man that is found without blemish; and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him, for he hath done wonderful things in his life."

One by one the good brave pioneer priests disappear from the scenes of their hard labors, their places being filled by the younger men in the service of the Church. But the memory of those zealous first missionaries shall always be blessed; it shall be an encouragement to those who, under more favorable circumstances continue the work begun in the years gone by.

Archbishop Lamy–Bishop Machebeuf–Archbishop Salpointe—Vicar-General Eguillon — Father F.

Jouvenceau and others—blessed be their memory in New Mexico and Arizona forever.

The Very Rev. F. Jouvenceau was buried at Tucson.

May he rest in peace. Amen.

Rev. Father Jose Joset.

The Jesuit Father José Joset, who died at the Cœur d'Alene, July 17th, 1900, at an advanced age, was a pioneer missionay among the Indians. At the time of Father De Smet, and with this illustrious successful missionary, Father Jose entered the Indian camps, to preach to them christianity. The Black-Feet Indians were then a numerous tribe of warriors, whose sole enterprise was war and bloodshed—and Father Jose (as well as the other Jesuit missionaries) went to them, lived with them and worked with them in order to infuse into the savage hearts the sweet principles of religion, to make them build school, churches and homes, and to teach them how to plow and cultivate the soil. The weapons of Father Jose did not consist in money and physical power; nor in the strong arm of a non-sectarian Government—but in the word of God, written and vocal.

No pen will ever do justice to the zeal of this aged missionary. Never will the labors, the privations, the dangers to which he was exposed be fully published in history—but his name shall ever be dear to his neophytes and his memory shall ever be distinguished as that of a hero who entered the wilds of the west, who sacrificed his whole lifetime for a cause which is not exactly blessed with brilliant results.

May Father Jose Joset enjoy in heaven the fruits of his hard labors and may the eternal light shine upon him forever after his hidden and self-sacrificing life on earth!

St. Boniface's Church, San Francisco.

The corner stone of the new St. Boniface's church at San Francisco laid on Sunday July tne 29th by the Most Rev. Archbishop P. W. Riordan. A large concourse of people witnessed the solemnity. The Most Rev. Archbishop encouraged the congregation to persevere in their great and responsible undertaking of erecting a new church. Rev. Father Maximilian preached the sermon. The church is being built according to the plan and under the supervision of Brother Adrian, the architect for schools and churches. The Rev. Father Maximilian has taken upon himself an immense work, entailing great responsibility. He is assisted by the following members of St. Boniface's Church: Messrs. A. Vetter, C. A. Schnabel, F. B. Schœnstein, Alb. Matschke, Joseph Hoefer, C. Maritzen, Robt. Frost, Jacob Muessiggang, Paul A. Meyer, Leo. Gunst, John A. Gerner, Henry Dombrink and others.

The Mission Indian sincerely wishes God's blessing in this grand undertaking to the zealous clergy and to all the worthy members of St. Boniface's church in the Golden Gate city.

Möge das herrliche Gebäude
Ersteh'n in San Francisco's Stadt,
Und bald zu allgemeiner Freude
Die Weih' nnd Segnung finden statt.
Möge Sankt Bonifaz für ferne Zeiten
Verkünden Ruhm, in edler Pracht;
Dem Volke und dem Meister, beiden
Sagend: Ihr habt es brav gemacht!

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BANNING, CAL., AUGUST 15, 1900.

The St. Boniface's Industrial School will begin its eleventh term on September the 1st 1900. Come on time!

"Ambushed American soldiers" is a sad word from the Philippine islands.

Mr. McKinley and Roosevelt and Mr. Bryan and Stevenson have accepted their nomination. Now for the election!

Mr. Wu, the Chinese ambassador at Washington, said at first: "Wu-wu-wu!" or "kill the Boxers!" Now he is very quiet. Hallo, Mr. Wu, what is the matter with you?

Confiscation of church property and expulsion of the Friars in the Philippines indicate how the wind has changed from the original "Remember the Maine" and the full-blast war-cry "humanity."

The allies are marching on to Peking. The campaigne will be the last one for many a brave man. May the war soon end and may it be the inauguration of a new era of civilization and peaceful enterprise in China!

How does the true Christian live? He will elevate his heart to God by prayers in the morning and at night. He will do his work conscientiously to the greater glory of God; he will make a daily examination of conscience: he will approach the Sacraments; he will keep from sin.

The Turkish Sultan is shocked at the murder of the Christians in China. He is a humane, gentle, sympathizing, broadminded, peace-loving, massacres - (Armenia) - detesting, most benevolent and debts-paying souverain. Schiller says: Be ambraced, ye millions, this kiss to the whole world. Did he mean the sick man at Constantinople?

A Redlands' paper says that the Pope issued an edict to Catholics in the United States, commanding them to form a political party. Where is that edict? Please tell us. Thou shalt not bear false witness against thy neighbor.

A court fool once received from his king a golden sceptre as an emblem, and sign of being the greatest fool. When the King was sick and near death, the fool asked him many questions, thereby discovering that the King had not prepared at all for the hour of death. "Take this sceptre here," said the fool, "because you are the greatest fool!"

Anarchism is a crime. There must be some authority, some organization, law and order in a commonwealth. Even bees have a queen.

Temperature in California August the 2d: San Francisco, min. 60, max. 82; Fresno, min. 72, max. 106; Yuma, min. 82, max. 126; Los Angeles, min. 66, max. 93; Banning, min. 72; max. 104. It was a scorcher.

Aug. the 2d: 104 degrees, Aug. the 9th: 52 degrees. What a change in temperature in California Within four days!

Tale-bearing means to inform some one that another one said something bad about the some one. Tale bearing is the work of spiritually small or malicious people. The worst is that such tales are magnifying the mistake, and at times they are untrue, or the suspicion of at evil eye—and all the time the devil's work. "In that they will know you as my disciples, if you love one another."

The reports coming China and in reference to China are a mass of conflicting and bewildering literary matter. The Chinese are determined to resist the allied powers, and they are prepared for a bloody war. They are diplomats of the first class, if diplomacy consists in political hypocrisy, (as explained years ago by Bismark), as they are telling lies by the wholesale. The powers are preparing for the conflict; troops are being dispatched hurriedly, but unity and harmony are still a long way off. England's policy is likely to prove troublesome. The United States' policy cannot be clearly designated. Germany's emperor is swearing revenge and holds forth fulminating speeches. France is about the most quiet power. Austria and Italy play only second and third fiddle. Some minor nations do not join in the concert at all. Japan will be prominent in the struggle. It is located nearest to China; it has a formidable army. Russia also will be foremost in the Chinese war. The dangerous situation of a part of the Russian army will force the Czar to take up the gauntlet in dead earnest and to send a large army to Mauchuria. Considering the situation, we should not be surprised to see Japan and Russia coming out of the international jumble as dictators of the terms of peace.

An Indian Legend.

It is interesting to listen to the legends related by the Indians. In a former issue of the Mission Indian, an explanation in reference to Indian names was given. We failed then to get an answer to the question "What does Chutnicat mean?" Here is now the full story.

Many centuries ago, Taquish, the earthquake mountain in the San Jacinto range, was inhabited by two human beings, a man and his wife. The life of the cave dweller was one of murders. He would go forth from his den and rob and kill whomsoever he could get in his power. His cave was filled with human remains. The surrounding people—all Indians—united, caught the murderer and killed him instanter. He was buried in Taquish or cremated somewhere. Soon after, his wife gave birth to a son, and sad to say, the boy imitated his father, roaming about and killing with his bow and arrow many people.

The whole population then rose against him. They caught him, bound him and climbing up the high mountain, placed him into an eagle's nest. (The eagle's nest was on the mountain peak north of Agua Caliente.) The boy succeeded only partly to liberate himself, so he had to stay in the eagle's nest. There were lots of young eagles, and the old mother-bird brought them snakes, frogs, doves, chickens and so forth for their food. The boy also lived on these delicacies. Fearing that the young eagles would soon be fledged and then say "Good Bye" forever to the nest, to the old bird and to the boy, the latter pulled out their wings, so they had to stay and the old eagle continued to feed the whole crowd in the nest.

Still the boy remained weak. Although by and by freeing himself entirely, he could not walk or go away. His limbs refused to carry him. Finally in despair, he took a hold of the old eagle's wings, not caring whereever he might be brought to. The old eagle did not carry him very far and the boy landed soon somewhere in the mountains. Here he was found by his mother, who carried him to her house, nursed him and restored him to perfect health and strength.

The mother was about as savage as her husband was, and the boy was not better. Revenge was the only desire of the two. The mother instructed her boy accordingly. The Indians had in the mountains (Section 25 now) a large house, made of clay. The house had but one small entrance. In this house the people would assemble; thousands of them.

The boy had made innumerable arrows, using the feathers he had pulled out of the young eagles formerly. He resolved to destroy all the people when a general meeting would take place, after which they used to sleep in the large house. In the morning they were expected to rise of course, and to come forth from their dwelling. The boy was in wait for them. His arrows lay in a big pile by his side. His aim never missed. He killed them in succession. Whenever one tried to go out through the small hole, he was despatched into eternity unfailingly. But one escaped, how is not clearly known (he might have made wings of the many arrows and fled away). After the massacre the boy and his mother piled wood around the house and burned it, together with the bodies inside.

As mentioned, one man escaped. He was the father of a large family and all his descendants are known by the name Chutnicat, that is, escaped from being burned.

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General News.

The eleventh term of St. Boniface's School will begin on Sept. 1st.

Since the Bishop's return no sadder event could happen than Father Doyle's death.

Forty six priests made their retreat at the St. Vincent's college, at the end of July.

The new captain of Potrero, Erasmo Segundo, is a bright and industrious Indian.

Mr. Judson came up to Banning and the result is some beautiful sketches of Indian characters.

The Indians are at work in the orchards of Banning, picking and cutting peaches.

The Rt. Rev. Bishop Granjon was consecrated on June the 17th. He arrived at Tucson, his episcopal see, on July the 25th.

To see forty-six priests in quiet solitude fortifying themselves for earnest work in life is indeed edifying.

Forest fires in the Sierra Madre have lately destroyed valuable timber besides diminishing water supplies.

The work at San Pedro harbor is going on. The expected increased commerce with Asia demands more good harbors in California.

Very Rev. Abbe Dr. Magnien who gave the priests' retreat, enjoys the great love and esteem of the priests who made their studies for priesthood under his direction.

Field Marshal von Waldersee is going to China. He will undoubtedly be the commander-in-chief of the allied forces. Emperor William sends him.

The first white man that passed through San Gorgonio pass — Banning—was the Franciscan Father F. Garces, whom the Yumas murdered in 1783.

Mr. McDonald of San Francisco, who stayed in Tucson for his health since spring, returned to Beaumont. San Gorgonio Pass is after all a fine place for invalids!

Rev. Father Jos. Barron has been appointed pastor of St. Mary's Church, Los Angeles. The Rev. Father is created for such a responsible important charge. Ad multos annos!

The inauguration of August was 104 degrees Fahrenheit. And how about the cold storage cooling parlor of Mr. Young? Now it would come in handy. And where is his cold storage friend?

Soldiers' Home at Santa Monica enjoys the rare privilege of having a befitting chapel for the Catholic soldiers. Rev. Father Hawe is the chaplain and he is loved and esteemed by the boys in blue.

The semi-centennial admission day of California will be celebrated at San Francisco from September the 7th to the 11th. The program includes the launching of the monitor Wyoming, fire works and a naval sham battle.

Mr. Carrol and Joseph Thaman dissolved their partnership and both keep separate stores of candies, ice cream, soda water, tobacco etc. at Redlands. Both have many patrons and are good, honest men.

The following as contained in No. 20 of the Mission Indian may be corrected; "At the last judgement, which follows your death, your eyes will be opened." Omit the word "last".

Rev. Father Hennesy is the successor of Father Barron as assistant priest at Santa Monica. Father Hennesy is doing efficient work quietly, unostentatiously. At Santa Monica he will find a big-hearted pastor and good people.

We were pleased to meet the two brothers, A. L. Casey and E. L. Casey, at the motor depot, San Bernardino. Both are in the employ of the S. P. Co. and first class railroadmen, besides being true gentlemen and sterling members of the Church.

Rev. Father Lynch paid a visit to his friend and brother priest, Rev. Father Connealy at Riverside. The two fathers went and saw Redlands, San Bernardino and then proceeded to Los Angeles to be present at the retreat.

The Sisters of St. Joseph are building an addition to their academy in Los Angeles. The inprovement will raise St. Mary's Academy to a first-class school for young ladies, besides being the parochial school of St. Vincent's parish. Floreat, crescat!

The Los Angeles Herald was considered the democratic organ of Southern California. It is now serving the Republican party. This is a good reminder of what Luther once said of his flock at Wittenberg: "What my Wittenbergians believe today, I know, but I know not what they will believe a year hence."

On the feast of the Precious Blood the Rev. D. Murphy said his first mass at the Sacred Heart church, Redlands. Many priests were present, besides an immense concourse of people. The celebration will never be forgotten by the good parishioners of the Sacred Heart. The elevation of one of its members to the priesthood is both a great happiness and an honor to Redlands' worthy pastor, the family of the new priest and the other members of the flock. Rev. Father Murphy is now at the Cathedral.

Mr. Joseph Bayer, who died lately at Los Angeles, was a native of Wurttemberg. The deceased was buried from the Cathedral, The Mission Indian extends his sympathy to the esteemed family of the deceased gentleman, with whom we claim the same native city. May he rest in peace.

The article written by the *Arizona Gazette* and reproduced in the last number of the Mission Indian needs to be modified. There is no suffering among the Indians near Phoenix, but there is great distress and starvation among the Pima Indians living farther up the Gila River. To help them would be a true work of charity and the Government ought to do so.

The Rev. Father Bernard Russ, C. P. P. S., whose death was recorded in the last issue of the Mission Indian, was after his ordaination attending a number of missions in Kansas. He was, later on, pastor of St. Henry, Mercer Co., Ohio, where he built a magnificent new church, in honor of St. Henry. He was ordained by Most Rev. Archbishop J. B. Purcell of Cincinnati.

It was quite amusing to see the Salvation Army parading on Spring Street, Los Angeles, exhibiting on a pole the picture of the devil with the inscription: "Come along and see the devil cut up!" It reminds us of a good father who on the feast of St. Michael, in his sermon exclaimed: "The devil was hurled down to hell and not a particle was left of him." From the deceits of the devil–O Lord, deliver us!

The federation of Catholic societies is a necessity. Unity alone will make our non-Catholic fellow-citizens respect our rights. "The Catholics are not united" was the answer given us by non-Catholic friends. Bury your hatchets! Be united! Catholics have always been loyal citizens and no one will ever dare to say the contrary, except perhaps a dark lantern A. P. A. and such a one will do less harm when met bravely! In Unity is strength!

Writes the *Catholic Echo:*

"Readers have a right to get the worth of their money. To make them pay more for a thing than its cost with a reasonable profit is not fair; to call upon them for the sake of patriotism or for the sake of religion to pay for a paper more than is rightfully due to it, is imposing upon them."

(And how about the scores of Catholic papers that ceased to exist on account of unpaid subscriptions? Suppose the accounts to be settled in the hereafter — on which side will the imposing come in? Live and let live! Honesty is the best policy. Ed. Miss. Ind.)

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☞ From August the 13th to the 18th a FAIR is being held at the North Beach Bath House, Santa Monica. The net proceeds are for the benefit of the Academy of the Holy Names. Patronize the fair when at Santa Monica. Have a good time, helpivg a most worthy cause.

Letters to the Mission Indian.

AGUA CALIENTE, Cal. July 29, 1900.

Dear Father:

I am to write you to let you know the death of Paulina. She was not sick long. She fell sick and died on Thursday and was buried on Friday. Madelena Blacktooth's little child. This is what I have to notify you, father. I have another thing to tell you. A man came from San Ignacio to invite us that they are celebrating St. Ignacio. I am going over there to pray for San Ignacio. All the other people are going with me.

Today the house caught fire at one o'clock, Senor C. B. Moat's house. All his tools are burned that was in the house. This morning I prayed and lots of Catholics in with me and white people.

One of these white men asked me when father would come and I said to that man that father will not come here, he will be over at Mesa Grande. He said that I was doing good thing here praying. He told me to have a little box in front door. So the Catholics would put some money in it because he said we Catholics are obliged to give and he tald me that is true, and I said to him sometime they give me and I ask that man from where he was and he told me that he was from New York. This is all father. I send my regards to you. I am yours truly

Ambrosio Ortego.

BANNING, July, 1900.

Rev. Father Hahn,

Enclosed please find one dollar, ($1), for one year's subscription to the Mission Indian, for which please give me credit. It is a neat, instructive, and ably edited paper. I always read it with pleasure and profit. I heartily wish it an ever-increasing circulation and pray that God may reward your noble efforts. I always hoped to greet you personally but my bees kept me pretty busy of late. Hoping that you and the good sisters are all well, I remain, very respectfully,

Your humble servant,

Gustav Voss.

San Ygnacio Reservacion, Julio 22, 1900

Eccelentisimo Padre:

Al presente me permito dirigir a V. las siguientes lineas, para unico fin de saludarle a V. y al mismo tiempo noticiarle de todo nuevo aqui. Padre, nosotros estamos preparando para aplaudir la Fiesta del dia de San Ygnacio de Loyola. Toda la gente esta buena, la siembra de ellos esta mejor y estan muy contentos, porque levantaron bastante semillas y yo he recibido la carta de J. C. Pasiva, el esta en Los Angeles. Eso es todo. S. S. S.

J. R. Posivo.

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Education.

On the first of September the Indian Schools will resume their regular sessions. The question arises; "Whereto shall Catholic parents send their children?"

Where are Children Educated?

The first place in which the education of a child must be begun and industriously prosecuted is the parental home. No matter, however good a school may be, it cannot supplant a good home. If we may believe pedagogists, the character of a child is formed before it enters the school-room. Orphan asylums, boarding schools, religious schools, religious houses, etc., cannot give (they never have and never will) to a boy or a girl such a home, as good, conscientious, virtuous parents will give to their children. "Be it ever so humble, there's no place like home."

The True Home.

In order to make the parental house a true home, parents must be guided by religious Christian principles. God is the Creator and Lord of the human race. His providence provides for each child a twofold protection: His Divine grace and almighty omnipresence, and the parents, father and mother, to guide, protect and bring up each and every one that is born into this world. The education of the child is the duty of the parents and their eternal woe or happiness may depend on the way in which they complied with God's law in this respect.

The True End of Mankind.

Why does God bless the parents with children? Why are we created? The true end of man is beyond this present life. A child must be educated for the purpose of being useful, learned, successful for the time of its earthly life; but the main end for Christian parents must be that their children will be citizens of an eternal heaven. A religious spirit must be created in them. Religion will ennoble and sanctify the knowledge which the child may otherwise possess. St. Augustine says: "If you do not know Christ, even if you know many other things, your knowledge is useless."

The true happiness of a child is found alone in a religious education. The child longs after God. It desires to know Him. Speak to the little one about God, about our Lord Jesus and his redemption; speak about religious historical facts or about the Saints in Heaven—it will listen to you; it will in its innocense and devotion ask questions and in its own happy way pay attention to your words and believe you. The human soul thirsts after God. The innocent child must therefore be educated religiously. Now this work must be done by father and mother. Then comes the school and after the school the church. The parents' neglect to do so will be an irreparable loss to the child. In the school, then, the religious education must be continued, the various principles will be systematically taught, knowledge will be widened, and the child prepared to become an active member of God's chosen band on earth. The education of man does not end before death. Even after saying "Good Bye" to the parents and to the school, the religious education will be continued in the church.

We make the following general conclusions:

(1) A child that is educated in a religious school, if such a school comes up to the common standard in any way *knows more* than the one that is in a school without religion (St. Augustine.)

(2) If the parents have neglected the religious education of a child, the only salvation of such a poor child lies in the attendance at a school where religion is taught.

(3) The home should be a school and a church; the school ought to be like a good home, and the church ought to be the home and school for everyone.

(4) Catholic parents owe it to God and to their immortal souls to send their children to a good school in which their religion is taught.

(5) No brass band, no dancing, no money, no worldly advantages will compensate for the absence of religion. "What doth it profit man if he gain the whole world but suffer the loss of his soul."

(6) Good Catholics need not fear the attacks made upon them on account of their schools. Catholic schools teach not only religion, but also morality and regard for authority.

(7) If parents co-operate with the school, the results will be gratifying. Anarchists, criminals and revolutionary men learn their trades somewhere else, but never in a school run on religious principles.

(8) We do not wish to antagonize any other school-teachers or employees, but if a preacher advertises a non-religions school, in preference to a religions school, such a man is a traitor to religion and a seducer of of Catholic Indians and those who listen to him are traitors to their religion and to their Church and they are not entitled to call themselves Catholics.

We do not underestimate the necessity of educating the young also for this world. They should be later on useful, practical members of the human society; they should be true, loyal to the flag and to the country. A man that is not true to his fellow men is not true to his God and vice versa. But without religion education will be imperfect, fragmentary, and the words of Washington will always hold good: "Beware of the man who attempts to teach morality without religion."

Hence in opening another school term at St. Boniface's Industrial school, we would again invite the attention of the friends of our humble work. The Indian boys and girls will receive a good religious training. They will be taught to respect authority, to live a moral life: they will learn whatever they must know to get along in this world; they will also learn the beautiful: games and musical instruction will not be omitted; in fact, the beginning with a band has been made.

We would invite the Indian parents, boys and girls to Banning. We would beg our benefactors to continue in favoring our school. And although some of our pupils may perhaps not fully respond to the efforts made in their behalf, a great majority of them will turn out (and have turned out) satisfactory both as to their industry and to their religion.

We have not and never will make any useless show. It is our duty to promote the interests of St. Boniface's—may it ever flourish and remain a home for Catholic Indian children!

Some Remarks taken from Rev. Father Yorke's Letters on Education.

True education does not consist in getting students to do things. Above all true education does not consist in driving students before their time into special studies. The pigeon-hole system of education is the bane of our under-graduate universities. All specialties narrow the mind. If we go on dividing and subdividing groups of studies at our present rate of progress a new poet may arise to whom the exemplar of all narrowness will not be the man with the hoe, but the man of one book. We take a boy from the grammar school and send him to a special course at the "Great Universities." He goes in for mining. He learns the Greek names of a lot of rocks and several methods for breaking them up and finding out what is in them. It is true that Greek names look more learned than the plain monosyllables by which the farmer designates the different kinds of soil on his ranch, and chemical formula are more imposing than the rule of thumb methods by which the same farmer mixes his manures; but between the two kinds of information there is no real difference, and one is of as much value as the other for educative purposes. There is a difference, of course, in the man. The farmer may not be educated, and he knows that such knowledge as he has does not make him educated. The college boy may not be educated, but, unfortunately, he thinks he is. We have no right to do these things. We have no right to constrict the minds of youth as Chinese women do their daughters' feet or Flathead Indians their sons' skulls. It is a crime to deceive the young. There are "great" institutions which line up boys and girls and dose them with instruction in this and instruction in that, and then say to them, "Go out into the world; behold, ye are educated." And God help them. They are no more educated than the yokel who sits on the fence and is conversant with the manners and customs of every cow under his jurisdiction, or the observant lad who knows where, with a bent pin and a piece of thread, he can land twenty-one different kinds of fish of a forenoon.

All men are alike and all men are different. The two propositions are true, but not under the same respect. All men are alike physically because each is built on the same plan and like Shakespeare's Jew, "fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the winter and summer." All men are alike, mentally because their souls are created in the same image and likeness. Fundamentally they think alike, will alike, plan alike, dream alike, just as they grow alike, walk alike, sleep alike or digest alike. Men differ one from the other, but they differ because they agree. One man has

blue eyes, another black, but both have eyes. One man is slow of thought, another nimble, but both think. Now, in training the body we do not begin by emphasizing the accidental differences. A certain boy may be weaker in his arms than the normal, another in his legs. We give both special exercise to bring them up to the standard, but we don't believe that the one is all arms or the other all legs. The training of the body is the same for all, because the bodies of all are the same. In later life a man may make a specialty of exercises which demand a muscular torso or good calves, but whether he is to be a baggage smasher or a bicycle rider his general training is one and the same. More than that, the moment he begins to specialize he has to fight the tendency to deterioration experienced by the unused organs. If he has been thoroughly developed before taking to a particular kind of exertion it will be easy for him to keep himself in good all-around condition. If he specialized while he was immature he can never be other than lopsided.

An old custom applies the name of gymnasium to the school. What is true of the body is true of the mind. There is a training for the mind, and it is the same for all.

The reason must be trained to think aright, the will must be trained to choose aright, the imagination must be informed, excited or controlled. When men have the power of reasoning correctly, when they have the knowledge of the ideal and the habitude of aiming at it, when they can express themselves with a certain propriety and elegance, then they are educated. Education is not what they know, but what they have the power to know; not what they do, but what they are able to do. Education, therefore, is all round and symmetrical. To train the reason and neglect the will is not education.

Rev. Father Yorke has written three letters in reference to education. They furnish very good reading for everybody and the principles defined are sound and logical.

The Los Angeles Times in the Sunday magazine part of the Easter edition published an article on Mariology written by a lady. It is astonishing how intelligent people know so little about the veneration of Mary and how they show their ignorance in picking up stories and legends related by prejudiced authors. Truth and falsehood are mixed up to remind one of the maxim: "Diaboli est verum cum falso misceri." (It is the way of the devil, to mix truth and falsehood.) Friends: Why do you take your information about the devotion to Mary from non-Catholic sources?

In the same number an article taken from Self Culture appears, containing the following: "If a Mexican visits seven churches on Holy Thursday, he earns 250 indulgences." Two hundred and fifty indulgences to be earned like bread by the sweat of the brow, mirabile dictu. How funny to read such rot written by some preacher who sees the grass grow and hears the fleas cough!

THE MISSION INDIAN.

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BANNING, CAL., SEPT. 1, 1900.

You are either a patriot, a true American and a lover of liberty—or you are a cheat, an anarchist, a foreigner, a tyrant. What kind of political eye-glasses do you wear?

Honesty is the best policy. Officials of the Government will be asked an account of their stewardship. God will judge them. St. Paul says that the unjust will go to hell!

It was a surprise and a pleasure to meet the ancient Indian relic hunter on a tour of collection. To collect Indian curiosities and to marry a beautiful old maiden of seventy-one shows, anyhow, enterprise in a man of seventy-two!

The Herald and The Times are two daily papers of Los Angeles. They do not like each other. How could they? Mr. McLachlan is the casus belli. He was–he is–he will be.

The Indians are working in many places this summer. If they would spend all this time in improving their own lands, what beautiful homes would they have—and there would be less hard times.

Mrs. Fountain of Banning, an industrious good lady, tried to talk Belgian hares into the head of the M. I's editor. Once we were told by a Belgian clergyman a Belgian hare story. Whether true or not we wish to be excused.

"If I were a preacher, I would take care of my wife, of my boys and girls and I would not put my nose into the affairs of other people; much less would I annoy Catholic Indians."

There is much talk about missionaries in China. If the missionaries in China meddle as much in Chinese affairs as the preachers interfere in Indian affairs, the whole situation is clearly explained. The question is, how can you prevent a cat from "mousing?"

The claim of our friends in education that Catholic schools are inferior to the other schols should spur on both pastors and teachers to do the utmost in raising the standard of our schools. It can be done—and it is done in many localities. Excelsior!

The vital question in reference to religion is not so much the church; it is the school that looms up as the main factor. This is natural. The church is for the present—the school is for the future. Godless schools will do away with religion as sure as the effect follows the cause.

"Our Lady of Good Council," published by the Augustinian Fathers at Villanova, Pa., is a neat, beautiful monthly magazine. Its perusal is a literary treat.

The Holy Family Parish Calender of Chicago (July) suggests as a very wise motto for mothers' conventions: "Take care of your own children, and let other people take care of theirs."

Kennworthy is a mining village at the eastern end of Hemet Valley. Eight houses, a public school and post office constitute the town, located on a picturesque spot. The mines are minus success and a little fortune has gone up in their develepement.

What rubbish do you keep behind the altar where the Blessed Sacrament is kept? Put it away and clean up! Let even the remotest corner be clean and a worthy dwelling of the Lord in the Blessed Sacrament. This note is only for the sacristans.

Cahuilla Valley has no captain. It is an acephalous reservation. No captain means also no fiesta. It means also Indians without representation. Now if matron Dr. Johnson were in Cahuilla she could easily sneak away the desired five acres together with the hot water.

Whatever the native Spainsh people in California may be, their hospitality is unsurpassable. Their homes are open to the visitor; their tables are set for the hungry traveler, besides a comfortable bed for a night's rest; in short, they make you feel at home. The good Spanish ladies!

Old candlesticks can be brightened up and will look as new by using U. S. Metal Polish (G. W. Hoffmann, Railroad Supplies, Indianapolis.) Rub on hard with brush or flannel rag. This is no ad; it is a hint to the Rev. clergy and Sister communities. Candlesticks on the altar ought to shine.

Water is scarce. Mountain fires have destroyed trees and shrubs and dried up the springs. We are very sorry to state that the Christmas earthquake put an end to Thompson's sulphur springs, below Cahuilla Valley. We missed the delicious, refreshing water, that gave drink to man and beast for so many years.

Six half breed Indian girls went from Hoopa Valley to the Phœnix Indian School. Five of them were almost white. Some time ago Pratt and Morgan made trouble for the Sisters at Bernalillo, New Mexico. It was claimed that the Sisters had some pupils who were not genuine Indians. Of course Government officials may have them; no objections are then raised. The story of the wolf and the lamb—and Catholics have to help pay the bill and support their own schools.

Venerable Mother Raymunda,

Died August the 13th 1900.

The Venerable Mother Raymunda of the Sisters of the Immaculate Heart died August the 13th at the Pico Heights Academy. The Ven. Mother came to Los Angeles twenty four years ago. The Rt. Rev. Bishop Mora, seeing the necessity of having a Sisters' school in his episcopal city, called Sisters from Spain. They arrived under the guidance of Mother Raymunda and they were the first sisters in the city of Los Angeles and their school connected with the old and afterwards with the new Cathedral was the first parochial school in the diocese. The deceased Ven. Mother Raymunda was a good pious religious. She lived for God and her labors were for the sake of religion. Her community numbers now more members than any other sisterhood in the diocese and the number of pupils in these sisters' schools is great. The good mother is gone, but her spiritual daughters continue the work which is so meritorious and for the general good. The funeral services were held at the Cathedral and her remains were interred in the new Calvary Cemetery. May she rest in peace. Amen.

Banning is a rather cold place. Of the 365 days in a year about thirty are very warm, sixty are warm, two hundred are cool, and the rest are cold. The climate is healthy, but care must be taken on account of high winds.

He who loves liberty, sticks to duty, is true to the constitution of the United States, is no foreigner, even if he were but a naturalized citizen. The enemies of the Republic are political wire pullers, red tape creatures and dishonest officials. Democratic simplicity has been the main support of every republican form of Government since the creation of the world.

A new edition of the "*Text Books of Religion; First Grade*" has reached our office. All these books of religion are fine for Catholic pupils; they are cheap and within the reach of every body. If every Catholic child would go through a full course of such and similar works, there would be less ignorance about religion than there is now.

The following weighty words of Rev. M. J. Dowling, S. J., ought to sink deep into the heart of every Catholic who intends to cast his vote at the coming presidential election: "The Church is not a social power, not a financial power, not a military power; so that little is left to her children to use but the power of numbers, and in a republic, this is looked upon as a legitimate method of accomplishing results. Does the force of a demand or the likelihood of its being heard depend upon its justice? A practical politician would laugh at such an idea. There is only one way to move the average public man; he will act through fear when deaf to the call of duty, love, and justice; he does not court political death and burial."

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General News.

The boys at St. Boniface's have made a pretty fair beginning with the band.

The Indian service has changed into school experiments, innings and outings!

The Jesuit Father Foran of San Francisco conducted the retreat of the Sisters at Banning.

Rev. Father Caballeria of San Bernardino is still somewhat sickly. May perfect recovery be granted to the good Father.

The retreat of the Sisters of St. Joseph at Banning (Aug. 18th to 25th) brought many of the good sisters to St. Boniface's.

Mr. N. Davenport, clerk of the Indian agency, has lost his position. It is intended to discontinue the clerk's office entirely.

In reference to Belgian hares, San Jacinto is right in it. We hope that the animals will never be turned loose.

The month of September will find all our schools again open and going on. Also St. Boniface's school began its term at the usual time.

A severe earthquake was felt in Banning and in San Jacinto on August the 18th at 8 A. M. Such occurrences break the monotony.

The Indians at Soboba came to attend religious services on Sunday August the 19th. Many were present. They are now going to paint the church.

Mrs. Shaver of Bowers went to see her relations at Ensenada, Lower California. Ensenada is a charming place for a summer or winter outing.

Mrs. Frank Brooks of Hemet paid a visit to her parents in Hemet Valley. Her husband is a forest and fish inspector and one of the most effective men on the force.

Mr. Jose Antonio Estudillo is forester on Section 28 near Banning. Foresters are appointed for preventing destructive mountain fires and any illegal cutting of timber or illicit hunting.

Mr. Philp of Colton has been under the weather for some time. The Mission Indian wishes to the good kind gentleman recovery and health for many more years to come!

Conrado Chaporosa is working for Mr. Estudillo; Marcos Segundo works for Mr. Pico; Pablo Siva works on a ranch and Manuel Gonzales works in the blacksmith shop, all at San Jacinto. Boys: stick to it!

Mr. Tinker, Special Indian Inspector, is again in Southern California. The office of Indian inspector is a good one. It brings in a high salary; involves very little responsibility and requires pleasant labor. It is stated that it takes a pull to get the desired appointment.

Mrs. O'Connor, Miss O'Connell and Miss Daly came and saw St. Boniface's. They expected to be roasted alive by Banning's heat, but the weather had changed. The kind good ladies found Banning a cool place. The mountains and the air were objects of admiration. Call again!

The German embassador, Baron Von Ketteler, murdered by the Chinese at Peking, was a nephew of Bishop Von Ketteler of Mayence, who was distinguished for his zeal for the laboring classes and for his holy life.

Celso, the Indian, mail carrier of Cahuilla, was sentenced to sixty days jail in Riverside. The boy was accused of having stolen a pair of boots. He admitted of having been drunk and denied having stolen the boots. Anyhow the one who furnished the liquor ought to be in jail and the boy ought to have been dismissed after an application of the rawhide for having stolen boots which are at present entirely out of date.

Ramon Charley was looked after by order of Indian agent Wright. Pedro Casero's horse disappeared in Mesa Grande. Some one told Pedro that Ramon had his horse. Pedro started on the journey to Banning, a distance of exactly 80 miles. The policeman and Pedro discovered that Ramon did not have the horse. Pedro Casero was put on the wrong trail and his horse is probably beyond reach. Horse thieves are smart.

San Jacinto and its neighborhood still bears the marks of the Christmas earthquake. Forty houses are vacant; the former occupants having launched out into less tremulous locations. The scare is worse than the reality. Build good frame houses on a solid deep foundation; then get more water on the land, and San Jacinto will rise again to greater glory than ever. The land is good; water is right there—why, by proper investment, San Jacinto valley could be changed into a paradise!

The Rev. Thomas Corcoran has built a beautiful new church at Dawson, Nebraska. The Rev. Father stayed at Beaumont some years ago. He frequently visited St. Boniface's and knows about the Indians through the Mission Indian, which he takes. The building of a fine church and the success crowning Father Corcoran's labors are a proof of the good father's zeal and ability. We are happy to hear of the many compliments paid him by Catholics and non-Catholics in sincerely congratulate—ad multos annos!

Mr. Louis Mesmer, proprietor of the United States Hotel, Los Angeles, died August the 18th after a long and painful sickness. The deceased was one of the best known men in Southern California, noted for his enterprise and manly qualities, a pioneer who helped to build up this portion of the United States. As the promotor and energetic genius who co-operated with the Rt. Rev. Bishop Amat building St. Vibiana's cathedral, he has left a monument to his memory for a long time to come. The Mission Indian extends its sincere sympathy to the esteemed bereaved family of Mr. Mesmer. May he rest in peace. Amen.

The health of the children who passed their vacation at home has been good thus far. We have heard of only a few sick cases. The whooping cough attacked a small number of them, but they are all well now. Antonio Juliano at Indio and Liberata Lugo at Crafton got the worst of it. We would advise our friends to call always a reliable professional physician. To call a so-called Indian chisero is but foolish and fraught with dangers. Resist sickness in the beginning; the remedy will be of no use if the malady by long delay has grown obstinate.

Miss Helen C. Burt of Riverside has opened at 1142 S. Los Angeles Str., L. A., a sanitarium for invalids desiring to use the "Kneipp Cure." The estimable lady has done so upon the urgent request of her friends and acquaintances and the Mission Indian is sure the invalids, especially ladies, will find a house of relief and kind treatment during their illness by applying to Miss H. C. Burt.

All who want to live long and well
Let them honor Nature's law,
Water, Father Kneipp will tell,
Is the best I ever saw.
Early drumming,
Barefoot bumming,
Meadows running,
And sloth shunning,
Undergush,
Overgush,
Hush, Hush, Hush,
Hush, Hush, Hush,
How the blood is made to rush.
All hail to Kneipping noble great,
Although the liquor you will hate,
All hail to Kneipping noble great,
Hail, hail to Kneipping,
Kneipping great.

From time to time Catholic pupils are informed in Public Schools "that Catholic schools are inferior to the public schools because they spend much time for religion." Also the idea of "Catholics being very ignorant" is freely expressed. Such people have never been in a Catholic school and they say what they do not know. Ignoramuses is about the mildest name that can be given to such.

The daily sensations are: Oil Stock and Belgian hares turned loose. Peking is taken. The legationers are relieved. The "Oregon" is being repaired. India is starving. The Filipinos are dead, except those who ambush the American soldiers. The Boers in South Africa are caught in a trap. The Boers cut Robert's communications. The Chinese legationers are all dead. They are not dead. Bryan is nominated but not elected. McKinley heads the Republican ticket; neither is he elected. Election takes place on Nov. the 6th. Mark Hanna has the purse. Italy has a new king; his name is Victor Emmanuel. The Paris exposition is going on. Some soldiers are on the way to China to salute the queen dowager. The Indian schools open on September the 1st. We believe in freedom. Imperialism and militarism are synonyms. McKinley went to church. Also Bryan went to church. They did not go to confession. The Mission Indian is the greatest paper south of the 49th degree of latitude. Banning is located between two high mountain ranges. The Indians are the only true genuine Americans. St. Boniface's school and missions are the only genuine *American* Church. West of California is the Pacific ocean. Humbert, king of Italy, was assassinated. Another king ascended the throne. Governor Goebel of Kentucky was assassinated. Another governor is in his place. The anarchists are atheists. Salton's temperature was on Aug. 2d exactly 130 degrees. Watermelons are worth 10 cts a piece. Muskmelons are cheaper and cucumbers are used in the place of eggs. If you wish to go to Heaven, keep from sin, say your prayers—go to church on Sunday and trust in God!

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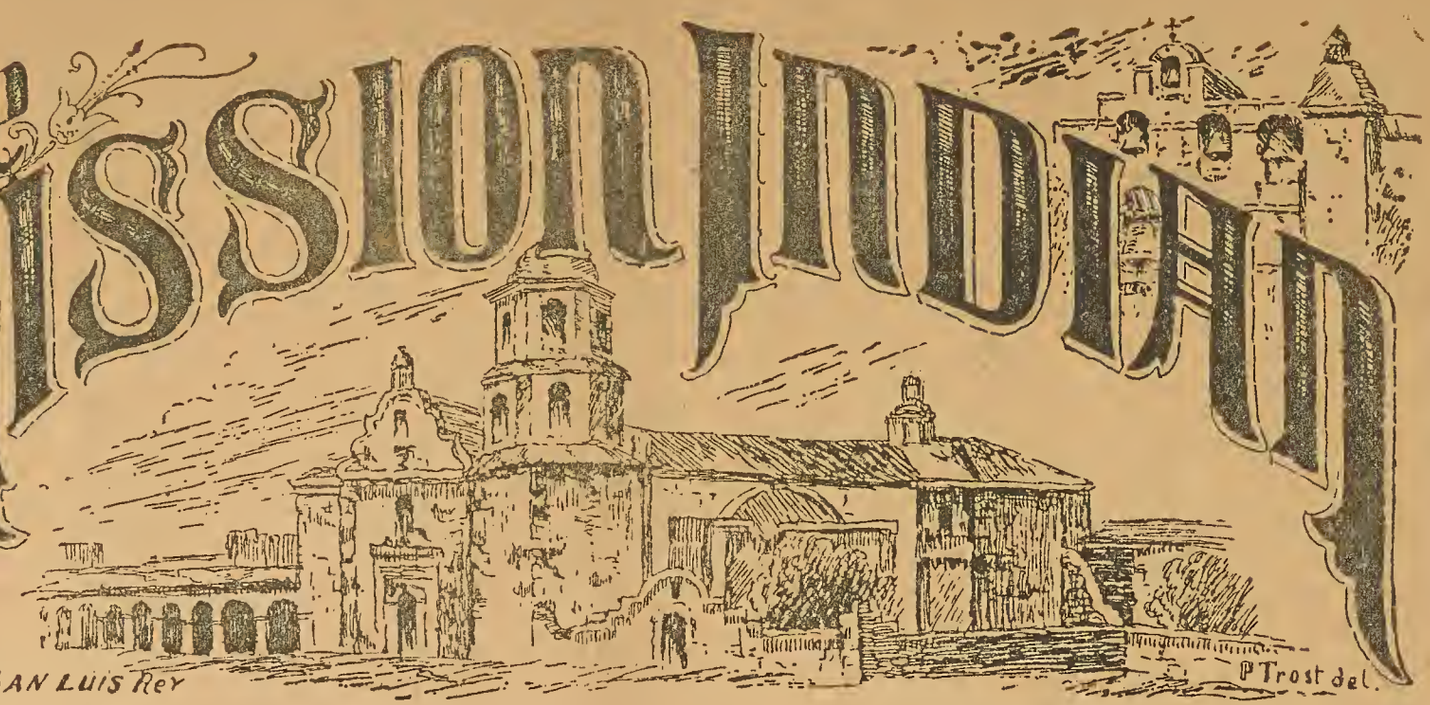
The Mission Indian



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VOL. V. BANNING, CAL., SEPTEMBER 15, 1900. NO. 23.

Hon. Zach. Montgomery, D. J.

Died Sept 3, 1900, aged 75 years.

The first day of September, 1900, the Hon. Zach. Montgomery, Ex-Assistant Attorney-General, was stricken with paralysis and died two days later. The funeral took place from St. Vibiana's Cathedral on September the 5th.

The remains were borne from the family residence to St. Vibiana's cathedral at 9 o'clock, accompanied by Rt. Rev. Bishop Montgomery, nephew of the deceased, other members of the family, a deputation from the Newman club and the acting pall-bearers. The funeral procession, led by the bishop, passed slowly up the aisle, and after the casket was deposited in front of the chancel, solemn requiem mass was celebrated.

Rev. Father Moloney was celebrant, Father D. J. Murphy, deacon, Father J. J. Clifford, sub-deacon, Father J. A. Linn, C. M., master of ceremonies. Bishop Montgomery wearing his rochet and mozetta was present in the sanctuary.

Visiting priests present were: Rev. Fathers Helenski, C. M. O'Reagan, C. M.; Victor Aertker, O. F. M., B. F. Hahn, of Banning, J. Fisher, of Pomona, M. McAuliffe, Sacred Heart church, East Los Angeles, P. Gerald Gray, Pasadena.

The only floral piece in the church was a large cross of white rosebuds that lay on the casket.

At the conclusion of the mass, the Rev. Father Barron, of St. Mary's church, Boyle Heights, delivered the eulogy, basing his remarks on a passage from Holy Writ: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

"The Church of God," he said, "was established to continue the work and mission of our Lord, who came for the sanctification of souls, and she works for this end. The Church does not give her members up when they are laid in the grave; she follows them beyond the grave with her prayers that God may hasten their entrance into heaven. After death the Church receives her children at the foot of the altar, where the final prayers for the repose of the soul are said and then they are followed to the grave with a last prayer and absolution.

"The object of an occasion like this is not to flatter the dead," he continued, "yet it is edifying that we say something of the life and good qualities of him whose remains now lie here. Zach. Montgomery was no ordinary man. He was an American of the Americans. His ancestors were among the first settlers of Virginia, under Lord Baltimore. His whole life reflected honor upon his noble ancestors. He was a man among men. From infancy his life was ideal. He was faithful to every law of his Church. His last moments were the most touching I have ever seen. He calmly prepared for death. Yet his whole life had been a preparation.

"In social life in the family there never was a better heart. I cannot imagine a better or more devoted head of a family. He was strong and fearless, but he had a heart that was as tender as that of a child. He no doubt had opponents, but no one has ever said that Zach Montgomery was not a man of good faith, according to the dictates of his heart. In public life he was as pure as the snow on the mountains. Woe to the man that would ask him to sell his conscience or his honor for money. His was a great mind. As a lawyer he had few equals in the country."

In closing, Father Barron requested the prayers of the faithful and the friends and relatives of the deceased for the repose of his soul.

Prayers in Latin and English followed; then the solemn procession proceeded down the aisle, led by Bishop Montgomery. He was followed by the acting pall-bearers, all officers and members of the Newman club, Stephen M. White, John F. Francis, James C. Kays, H. C. Dillon, R. F. Del Valle, Joseph Scott, I. B. Dockweiler, L. A. Grant and John J. Fay, jr. Then came the honorary pall-bearers, the first eight of whom represent the Los Angeles Bar Association: Judge J. A. Anderson, Enoch Knight, H. T. Lee, H. W. O'Melveny, T. L. Winder, Ben Goodrich, W. J. Hunsaker, John T. Jones, Federal Judges E. M. Ross and Olin Wellborn, Superior Judge W. F. Fitzgerald, Senator Thomas Bard, Congressman Waters, Dr. E. R. Smith, Dr. R. W. Hill, Dr. H. H. Maynard, Major J. T. Fitzwilliam, Judge R. A. Redman, Oliver Miles, H. W. Hellman, Mayor Fred Eaton, Ex-Mayor Snyder, W. H. Workman and S. R. Thorpe, a deputation from the Ancient Order of Hibernians, Sisters of the Immaculate Heart, Sisters of Mercy, Sisters of Charity, Sisters of St. Joseph, and relatives of the deceased.

The interment took place at the New Calvary Cemetary. Very Rev. Father Linn recited the prayers and the priests, (all of whom had followed the remains), sang the Benedictus in chorus in a touching, simple and harmonious manner. During this pathetic canticle the remains were lowered into the grave.

The Hon. Zachariah Montgomery came to California before it was admitted to the Union, and was one of the best known attorneys in the state. His parents were among the first settlers of Virginia. Zachariah was born in Nelson county, Kentucky, March 6, 1825. He spent his early years upon a plantation and until nineteen years of age had received but two years of schooling. When nineteen he entered St. Mary's college and after four years of study he graduated with the degrees A. B. and A. M. He also studied law.

Early in 1850 he came to California, and after devoting a short time to mining, began the practice of law in Sutter county. He was elected to the state legislature in 1860.

From 1861 to 1865 he published a weekly paper in San Francisco called the Occidental and Vanguard. He later published at Oakland a monthy paper called the Family Defender, continuing it for some time after his removal to San Diego in 1889.

In 1885 the deceased was appointed assistant attorney-general for the interior department by President Cleveland. At the expiration of his term of office he returned to San Diego, where he practiced law until 1891, when he removed to Los Angeles.

The Mission Indian expresses its heartfelt sympathy to the esteemed family of the illustrious deceased, whose character may be summed up thus: Hon. Zach. Montgomery was a typical Catholic American, uniting talent, bravery and unquestionable honesty with an unstained life and filial fidelity to the Church. As a champion of the parental rights in regard to the education of children and as a exposer of the dangers to the family and to the county threatened by a godless education, he hardly had an equal. As Attorney-General no money could buy him to depart from duty. When a railroad company tried to steal the right of way through some Indian lands, he did not accept any bribe, but decided the case with strict justice. In general, he was an extraordinary man, and his death is a loss to his family, to the city of Los Angeles, to the state, and last but not least, to the Church in America. His lecture on the duties of a Catholic layman, read before the Newman Club, befittingly closed his earthly public career.

Hon. Zach. Montgomery frequently approached the sacraments and had the happiness of receiving the sacraments for the dying when in full possession of his mental powers.

Eternal rest give unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

TWO MESSAGES.

A MESSAGE from the Sacred Heart;
What may its message be?

"My child, my child, give Me thy heart,
My Heart has bled for thee."
This is the message Jesus sends
To my poor heart today,
And eager from His throne He bends
To hear what I shall say.

A MESSAGE to the Sacred Heart;
O bear it back with speed:

"Come, Jesus, reign within my heart,
Thy Heart is all I need."
Thus Lord I'll pray until I share
That home whose joy Thou art:
No message, dearest Jesus, there,
For heart will speak to heart.

The late Hon. Zach. Montgomery, addressing a large audience some time ago, spoke thus: "Formerly in Kentucky where I used to live, a priest was a priest in the eyes of the faithful. We never asked about his nationality. We never thought of making any distinction. Father Nerinx was a Belgian; Father N. N. was Irish; another one French or German. Every one honored the priest as an embassador of Christ, and no question was raised about his nationality." To this we may add that clanism does more injury to any cause than is fully realized. God is our Father; all human beings are His children. In Christ we are all redeemed and purchased by the same price, the Most Precious Blood. To work out our salvation involves the same obligations for all; the good will go heaven, the wicked to hell; no excuse on account of nationality will be accepted. National prejudice is a humbug. What the world needs now is not expansion by shooting down Boers, Filipinos and Chinese, etc., but an expansion of the heart! Charity—brotherly love!

THE MISSION INDIAN.

Published Semi-monthly by

B. FLORIAN HAHN, C. P. P. S.

SUBSCRIPTION RATE:

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BANNING, CAL., SEPT. 15, 1900.

Bulgaria and Roumania are on the war path. May saner counsels prevail and war be avoided.

General Otis cartooned by the Herald and held up to public scorn reminds a patient public that some time ago, the Herald was a democrat.

September is just the time for eating fish, and every other month with an r is well adapted for pescados, but in November some people eat crow!

Mr. McKinley has published his letter of acceptance. And how about the restitution of stolen church goods in the Philippines? Why is an injustice and a wrong committed under the flag not righted?

The Boers are vanquished. Lord Roberts, Kitchener, Buller, Methuen etc. are ruling. The robbery is completed and civilization may begin! Ah, where are the days?

The church of the Nazarene–what a blasphemous title. But owing to the intellectual progress and the sanctity of the enlightened 19th century's blow-hards, men have passed beyond paying attention to such trifles!

The vandalism committed by Negroes and even some Whites at Galveston is a loud admonition to the people living in the United States. Why is so much said about the ignorant Filipinos and other people? Should we not first pay attention to the ignorant and savage at home?

"God in His providence gave us the Philippine Islands." Thus the expansionists say. Ahem—twenty millions of dollars had something to do, too. This reminds us of a Pietist. He was a potter and displayed his earthen ware in front of his store. A farmer's cow unhappily ran over these kitchen utensils and created general havoc. "The Lord hath done it," said the potter. But his less pious wife murmured: "No, the cow did it."

The list of captains must be corrected. At Agua Caliente, Jose Cecilio Lactus, captain; Leon Moro, judge. At Mesa Grande, Issidro Nejo, captain, Francisco Aguilar, judge. At La Puerta Cruz, Marcelino Onassich, captain. At Temecula, Pedrito, captain. At Soboba, Antonio Apapas, captain. At San Issidro, Sirvanto Semoatt, captain, Gabina Chaporosa, judge. At Santa Rosa, Manuel Torte, captain; Cahuilla Valley, In Spe, captain and judge,

The old traditional Indian dances may be foolish and rude. But round dances are not better. On the contrary round dances are more dangerous than Indian dances. Some of the Fathers declare them absolutely sinful and even the meek, gentlemanly St. Francis de Sales classed them among the most useless things in this world, saying that the dances are like mushrooms; the best ones are of little use.

Now that Gen. Otis refuses to whitewash the malodorous McLachlan he is declared a traitor to his party. A member of congress at the last session called out: "It is always party, party!" Yes indeed, and therefore a man that rises above party corruption is duly praiseworthy. Here's to General Otis—fanatical Republicans and Democrats notwithstanding—three cheers for a brave man!

The fiesta to be held in Soboba will be no credit to the Indians; no credit to the U. S. Indian agent, no credit to the county officials, no credit to religion, no credit to anybody. Thus experience teaches. If the Government wants to put an end to these fiestas *it can do so* and it will find itself strengthened by a general co-operation of all parties concerned. Some corrupted emancibados may grumble but no decent people.

The fiesta at San Luis Rey took its regular course. The announcement that there would be high mass, etc. at the mission was unauthorized. Anyhow what has St. Louis to do with a fiesta? Or San Juan? Why have a fiesta on the day of San Juan? He rebuked the adulterous, he was killed by the adulterous, he was a victim of dancing and adulterous sinners. The brave, pure, penitent forerunner of Christ and the guileless, pious King St. Louis are great contrasts to a fiesta!

A preacher in Los Angeles gave up his profession and is following now another pursuit in life. He said that his parishioners lack christian charity, etc. Then his former parishioners replied that he, (Rev. N.), was unreliable and immoral. Such bouquets ought not to be thrown publicly. A clergyman in Kentucky sent a circular to the clergy recommending to them a certain kind of Kentucky's product. He is now exposed publicly as scandalizing people and dishonoring the cloth he wears. All such public denunciations are doing more harm then good. After all, even educated people sometimes forget nothing and learn nothing! Do they not known the story of the two wisest old men? When one of them made a grievous fault in the presence of the scholars, the other at once openly corrected him. "Could you not have given me the correction another time when not so many would be present?!" was the wise, never-to-be-forgotten answer!

From the *Annals of the Propogation of the Faith* we clip the following summary report:

RECEIPTS FOR THE MISSIONS.

EUROPE.

Dioceses of	France	$801,998.17
"	Monaco	246.00
"	Alsace Lorraine	90,958.16
"	Germany	67,299.05
"	Switzerland	19,092.24
"	Austria	14,887.79
"	Hungary	1,334.58
"	Belgium	68,904.92
"	Holland	22,350.04
"	British Isles	30,666.89
"	Spain	30,193.34
"	Portugal	4,802.18
"	Italy	61,543.31
"	The Levant	5,198.44
"	Russia & Poland	1,399.63
Various Northern Countries.		166.86

ASIA.

Various dioceses of Asia	1,025.66

AFRICA.

Various dioceses of Africa	7,555.52

AMERICA.

Dioceses of	Canada	2,517.11
"	United States	68,202.49
"	Mexico	9,791.95
"	Central America	2,834.77
"	South America	47,525.80

OCEANICA.

Various dioceses of Oceanica.	3,359.83
	$1,362,854.74

France and Alsace Lorraine are the chief contributors for missionary purposes. Hungary, Canada and Austria are conspicuous for their comparatively small amounts. The report states that the United States received from the Society for the propagation of the Faith $5,600,000, within the years 1822 to 1897. A similar statement made annually would no doubt be a means of increasing the collection. Canada's contribution of $2500.00 seems to be rather unproportionate. The generosity of the faithful is the thermometer of their faith. That which costs nothing is worth nothing. A religion which is not deemed worth some pecuniary sacrifice is not appreciated in the heart. Even the poor widow in the Gospel gave her mite. The mutual sacrifices brought for religion's sake promote the union of Catholics and bring down God's blessing for a good life. "Blessed are the merciful, for they shall obtain mercy."

The Legend of a Statuette.

There has just been made public in Paris a curious anecdote relating to a mysterious and malificent statuette which would seem to have exercised a strange and baleful influence on the destiny of the late President Carnot. At the time when M. Sadi Carnot was minister of finance, and before there was any question of his election to the presidency, his intimate friend, Dr. Gustave Le Bon, the well-known sociologist and traveler, offered to make him a present of a statuette he had brought back from one of his many journeys to India. When making the offer Dr. Le Bon was careful to acquaint M. Carnot with the circumstances in which the statuette had come into his possession and with the legend which attached to it. It had been given him by a rajah, who was most thankful to get rid of it for good and all by presenting it to a foreigner about to leave the country. The rajah explained that, according to a legend in which he firmly believed, the owner of the statuette, however humble his origin, was certain to become the principal personage in his country, but was equally certain to die a violent death. M. Carnot made light of this typically eastern story and had no hesitation in accepting the present. When most unexpectedly he was elected president Dr. Le Bon received a brief and playful note from Mme. Carnot, saying that it was the statuette that had worked a miracle. Seven years later President Carnot was struck down by Caserio, and the mysterious and terrible legend had thus come true in every particular.–Pall Mall Gazette.

(This is a 19th century superstition—Ed. M. I.)

SAN IGNACIO RESERVATION
WARNER P. O., CAL.
Warner, Cal., Sept. 9, 1900

Rev B. Florian Hahn C.P. P. S.

Dear Sir;

My boy and girl, my wife's sister, are very sick with whooping cough. Many other children are sick too, but not so bad as they. We could not sleep five days and nights. Nicolasa was sick, too, but she is a little better now. Also we lost all the plants; we have no beans and very little corn; no spuds, the Indians lost these plants. My best regards.

Very truly yours,
Captain Bernardo Segundo.

SANTA ANITA, SAN YSIDRO RESERVATION
Warner, California, Sept. 10th, 1900

To the Mission Indian:

I am glad to have an opportunity of writing you just a few lines in order to notify you of the death of Mr. Santiago Wacheña of Mesa Grande Reservation. Mr. Santiago Wacheña had his last day on Aug. 29 and he was buried on Aug. 30, Saturday afternoon. Mr. Antonio Ortega of Santa Isabel died middle of August. Mr. Ambrosio of El Cajon had his daughter at Agua Caliente; he took her home, and the girl was still very sick. Mr. Manuel Banega's wife is still sick, and therefore Manuel cannot send his children to the school. His son Santiago is working at Tucson, Arizona. His oldest daughter Lugardo is working in Los Angeles. Mr. Banega expects to meet his son, Santiago, on Oct. 1st at Banning depot. Capt. Bernardo Segundo and Ignacio Norte have made three thousand adobes; new houses will be built this year. Mr. George C. Keyes is building the government school at Agua Caliente.

The people at Soboba will celebrate the feast on the 16th of Sept.; they are just now making the ramadas. Mr. Conrado Chaparosa is working for Mr. Francisco Estudillo at San Jacinto. Mr. Celestino Pachito from Puma came to visit us on Aug. 27th, and he spent two days staying here at Santa Anita. Pray for me.

Respectfully yours,
Francisco Alberas.

"Speaking of shooting Filipinos for missionary purposes," said the cynical commercial traveler, "it reminds me of what a native Hawaiian once said to me. "The missionary came here and told us to look up to the sky where God was. So we looked up, and while we were looking they stole our land out from under our feet. When the Kanaka looked down again the land was gone."

A traveler tells the New York Tribune of the actual case of a man whose father was English, his mother Irish, who was born under the French flag, in Turkish waters, christened by a Russian, baptized by a Greek sky pilot, married an American and lives in Cuba. He is what you might call a foreigner.

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These departments are now fully supplied with the latest and most reliable merchandise,
AT THE LOWEST WHOLESALE AND RETAIL PRICES.

General News.

Raphael Charlie is elected captain of Mesa Grande.

There are many sick people at San Ignacio. Severe colds!

Ambrosio Ortega is working at the Government school at Agua Caliente.

Mr. Beatty of Beaumont was working as engineer for the Colton Cement works.

Rev. Father Fitzgerald held services at San Bernardino last Sunday.

Rev. Father Scanlan paid a welcome visit to St. Boniface's. Call again!

Miss Dora Burns of Sacramento paid a pleasant visit to St. Boniface's. Her aunt belongs to St. Boniface's.

Very Rev. P. Hartnett, V. G., Rev. Father Connealy and Rev. S. Liebana are on a short vacation north.

In Cahuilla Valley the Indians are building frame houses. Everybody there is afraid of adobe buildings. "Ahora hay temblores!"

Miss Conroy is again staying in Beaumont. To spite all the doctors, nurses and other wise people she is not going to die, but to live. We wish for many years!

The Franciscan Fathers held their provincial chapter at St. Louis, Sept. 12. Up to this writing, it is not known in what direction the sword of Damocles has fallen.

Mathildis Torte, wife of Jose Torte, is pretty sick and has been wasting away for over a year. She is the mother of several small children, at San Felipe Reservation.

An awful calamity befell the city of Galveston, Texas, when a cyclone ruined the city and caused the death of thousands of people. We ought to be always very grateful to God, here in California!

Augustin Escallier is the mail carrier between Temecula and Warner. He is the brother of Hyppolito Escallier. His labor consists in a daily travel of forty five miles, from 4 A. M. till 7 P. M. He sticks duty and is a good man.

During the cyclone at Galveston eleven Sisters and ninety-one children were killed at the Orphans' Home. The house fell in and the water stood three feet high in the street. "From lightning and tempest; O Lord deliver us!"

A very good story is related by the Indians at Agua Caliente. The U. S. Indian Agent Wright examined last January the Gov. school house, which was somewhat damaged by the Christmas earthquake. He declared that the school house was perfectly safe. Just then an earthquake occurred and the Agent naturally ran out as quickly as possible. Then the Indians told him: "If this school house is not safe for you it is not safe for our children." And now they are building a new school house.

St. Boniface's Industrial School.

The eleventh term of St. Boniface's School began Sept. 1. The pupils are now busy at their books and at their various lines of work. May their endeavors be crowned with success!

The grounds of St. Boniface's are beautiful and the general appearance is much improved. This is the universal verdict of visitors.

There are three class-rooms, I to and III grade, in which the good Sisters zealously teach daily their pupils. Singing exercises take place twice a week. Catechetical instructions three times a week. The pupils go to the chapel for their prayers daily except Monday and Thursday, when they recite their prayers in the school hall. There is Benediction of the Most Blessed Sacrament twice a week. Thus the pupils are not overburdened with religious exercises.

May God bless the conscientious labor of the Sisters—and of every one at St. Boniface's!

Warner's Postoffice is under the management of a new postmaster, viz.—Mr. Henry Wilson, jr. He will attend to mailing in a prompt manner and he will not ask more than the legal postage. In case you cannot write well he will also accommodate you in writing a letter. Warner is a first-class postoffice.

"How about the Chinese war" is a question many times asked by the Indians. In answer to it we would say: The Chinese have been lately very bad boys. They killed many people and told many lies. The powers have defeated the Chinese armies and are in possession of the city of Pekin, the capital and residence of the Chinese emperor. More armies of the allied nations are now on the way and will soon land in China. What the next will be, God alone knows. The prophets of old are dead, and up to date, new ones have not made their appearance. Quien sabe?

THE WARDS OF THE CHURCH.

What Is to Become of the Catholic Missions and Their Charges?

The amount of money collected for the missions among the negroes and indians in this country last year was $59,247.37, and no one who reads the hopeful reports sent in from the missions can doubt that, even considering assistance from other sources, this meager fund yields surprisingly large results. How meager the fund is may be inferred from the fact that the collection is expected to support eighty-one schools and forty churches among the negroes, and 182 schools and seventythree churches among the Indians. The princely sum of about $157 is therefore expected to keep one of these institutions going for twelve months. But our self-sacrificing missionaries and Sisters know how to make a dollar go the full length of one hundred cents. In some places the Sisters give their services gratuitously, determined to face gaunt starvation before permitting the girls under their charge to return to the conditions from which they have been rescued. And now that the money formerly voted by congress for the education of the nation's wards has been withdrawn, Catholics must face the question, what is to become of the Catholic mission schools and their charges? After a hundred years of apostolic labor among the Indians, 90,000 of them are now within the shelter of Mother Church, while other tribes are "well-disposed and almost half converted." There is material for an epic poem in the life of every priest and nun who has labored in tears and blood to bring about this consummation.

(There are about sixty Catholic Indian schools. To provide for their maintenance a new mode of procedure ought to be inaugurated. The correct principle is and will be: "The school is for the child" not "the child is for the school." The employees of the Government's schools work for the money which is in it, with a few exceptions. The teachers in a Catholic school work for the cause of Christian education. —Ed. Mission Indian.)

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The Cuban Teachers.

The 1400 Cuban teachers who have been at Harvard University, Cambridge, Massachusetts, for some weeks, have started for home.

On Monday evening a farewell concert was given by the Catholic societies of Cambridge.

On Tuesday evening there was, to quote the printed program, a "farewell entertainment tendered by the Cuban teachers to their American friends." On the latter occasion a loving cup was presented to Harvard University; the national songs of the United States and of Cuba were sung; speeches were made; there was the rendition of a pretty piece of music dedicated to Mr. Frye, and some charming airs were sung by Senorita Sanchez.

On the feast of the Assumption St. Paul's Church in Cambridge was packed to the doors by Cuban teachers in attendance at the solemn Mass celebrated there. Archbishop Williams was present, attended by Fathers Fidelis and Powers, of Havana.

The Mass was celebrat[illegible] Very Rev. Dr. William By[illegible] general of the Archdioces[illegible] by two Cuban priests. Father Ruiz, a professor in the Seminary of Havana, preached a sermon in Spanish.

A committee of teachers from Santa Clara called at the office of Mayor Champlin, at the Cambridge City Hall, that day and presented him with a check for $100 to be devoted at the discretion of the Mayor to the best boy and girl scholar in the Cambridge schools.

At 2 o'clock that afternoon 300 male teachers, with hearty cheers for Harvard, started for the navy yard in Charlestown to go aboard the transports for New York. It was the first delegation to take farewell of Cambridge. The rest of the teachers left the next day.

They left New York for Washington Friday in three special trains over the Baltimore and Ohio Railroad.

They were received at the White House on Aug. 18 and shook hands with President McKinley and Mrs. McKinley. Gen. Cisneros was present.

They went to Glen Echo on Saturday afternoon, and in the evening they visited the Congressional Library.

On Sunday, after assisting at Mass, they were taken to the Capitol and shown through it. On Sunday evening they returned to New York.

On Monday, Aug. 20, they visited West Point on the Hudson River.

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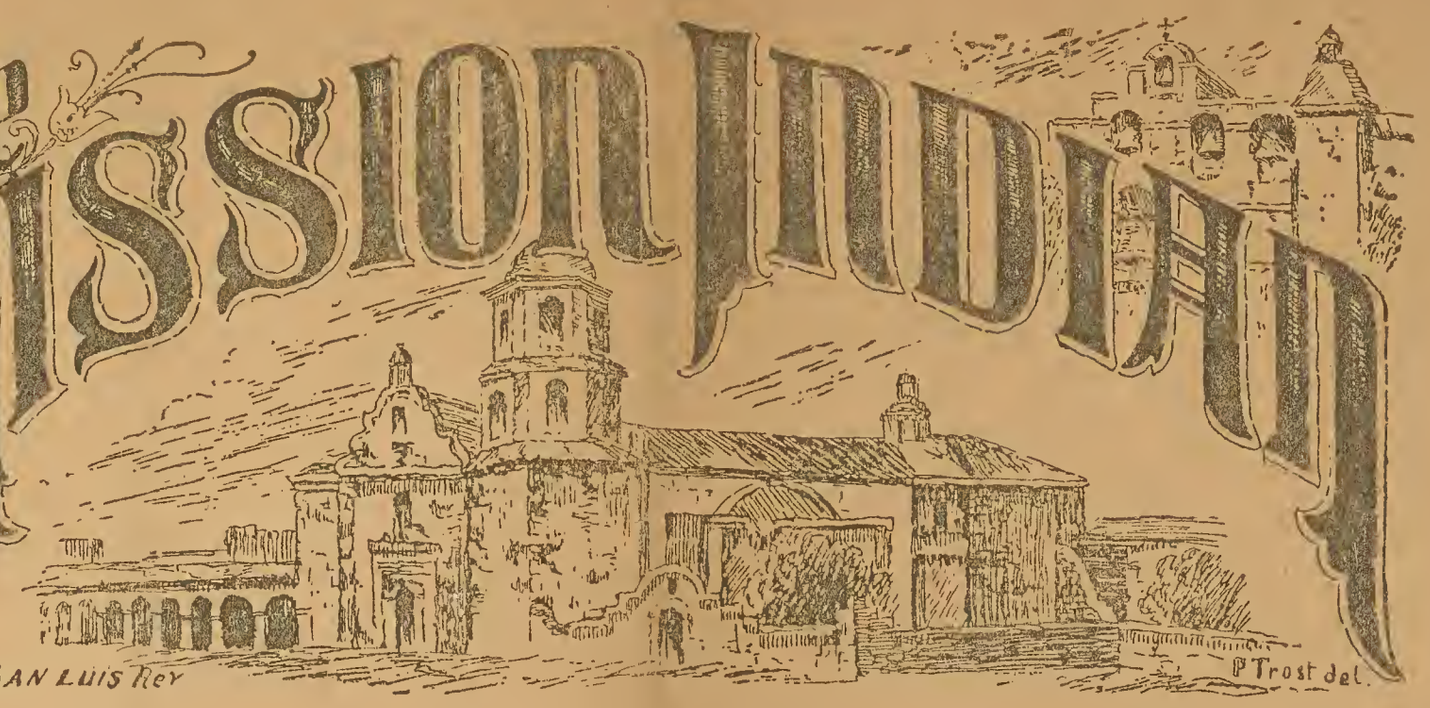
The Mission Indian



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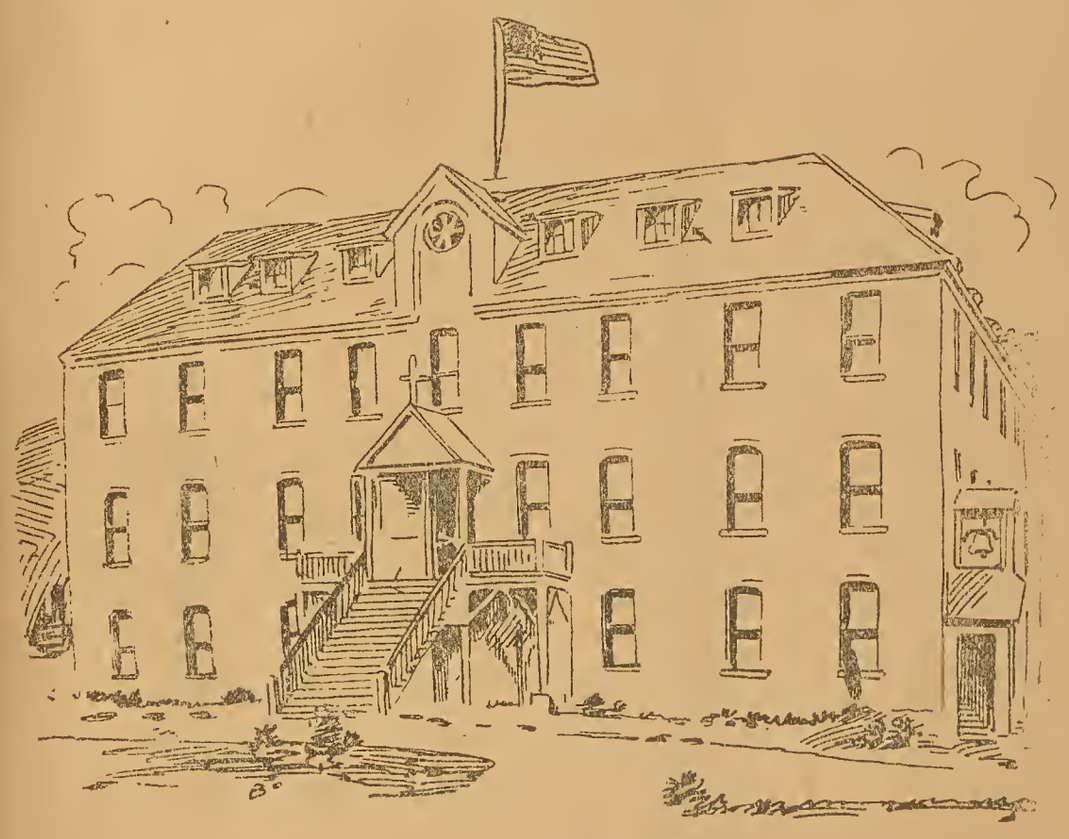

Valedictory.

Ten years ago, I was sent from Rensselaer, Indiana, to Banning, Cal., to take charge of St. Boniface's Industrial School for Indian boys and girls. I am now recalled by my Superior. For this reason, the MISSION INDIAN will cease to exist.

In publishing this humble paper, I had no other object in view than the greater glory of God. I acknowledge that I am not a great scholar in the English language. The kind reader will excuse the occasional, annoying and humiliating mistakes. The aim before me was solely: To do some good for the Catholic Indians, to warn them against heresy and corruption, at the same time giving the Catholic public an insight into the mission work done disinterestedly by the missionaries and the good, gentle Sisters teaching the Indian children, and last but not least, to expound Catholic principles in general.

There are some readers in arrears for subscription. As my duties were so manifold and as I could not delegate agents for the purpose of collecting—for reasons obvious to those familiar with the work—written statements were sent to subscribers. If they would please remit, it would be a great help to the school. If any who have prepaid wish to have the amount refunded, I ask that I may be informed of it within the month of October. Every cent of the rece[illegible] of the MISSION INDIAN goes to St. Boniface's Indus[illegible] School. The school again harbors one hundred and tw[illegible] pupils. It is an institution of the Church. It is deserving aid and encouragement from the members of the Church, of which I, though unworthy, am proud of being a member.

To publish a Catholic paper is no fun. Even a little, insignificant paper, as the MISSION INDIAN was, necessitates labor and care. Still, the labor was sweet considering the many encouragements written and said about the MISSION INDIAN.

I am sure that our Indian boys and girls will miss the little paper; they were so fond of reading it and sending to Uncle Tom's column their own short productions. Our Indians, also, will miss it, especially the old pupils. They liked to hear from St. Boniface's. For these latter reasons I am sorry to stop the paper. It may be, however, that abler and brainier men will revive it.

With these few words, I say a hearty "GOOD BYE" to every one of the readers.

I am under obligations forever to our beloved Right Rev. Bishop. For encouragement, kindness, and material aid, I render a heartfelt Deo Gratias to his Lordship, Bishop Montgomery. To the generous, kind-hearted clergy of the diocese, especially to those who occasionally aided me by furnishing articles, another powerful Deo Gratias! And to all the good, kind readers of this paper, (especially to those [illegible] have paid in advance), a sincere "God bless you."

B. Florian Hahn, C. P. P. S.
Ed. Mission Indian.

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BANNING, CAL., OCTOBER 1, 1900.

Let us fear God, and no one else.

God is our Father, we are His children.

Pray one for another that we may reach Heaven.

Faith is believing whatsoever God has revealed.

Without faith, no one will enter the kingdom of heaven.

To neglect the religious duties is the way of a lazy Christian.

War—war—war—O Lord deliver us from Thy scourges!

Without good works no one can expect a reward. Heaven is not for lazy people.

To select articles of faith as they suit your imagination means unbelief, or modern paganism.

The thieves, the murderers, the adulterous, the impure will not enter the kingdom of heaven.

Do not consider yourself a good Christian, if you neglect your morning and evening prayers.

War and its horrors is unchristian. Men who are responsible for war have blood upon their souls.

More prayer, more sincere, persevering prayer is needed. Let us pray more fervently.

Let us love one another, pray for one another, and save the immortal soul, the image of God that finds no rest until it rests in God.

The month of October brings again the devotion of the rosary. The beads are the breviary of the lay people in the Church.

The Holy Father, the Pope, has again protested against the usurpation of the city of Rome by the Italian government. Rome belongs to the Pope, — res clamat Domino.

To teach Indians another religion is making infidels. To urge upon them the necessity of keeping their religion and living accordingly is doing the work of God.

The Church of the Future is the Church founded by Christ upon the Rock of Peter. It is the Church of the Past, Present and Future. "Behold I am with you until the consummation of the world."

Politics are a dangerous occupation, fit only for wirepullers and office seekers. Nevertheless if we read in the papers that contracts for deliverance of merchandise are made on the condition "that William McKinley must be elected" we are startled. "It is party, party," said a Republican representative in Congress. Yes, it is party, party, even if the country and the laboring man will have to suffer for it.

It is now stated that the United States will recall the troops from China. This will be a wise step.

The American troops again suffered some reverses in the Philippines. We are sorry for the loss of life, but after the massacre of many Filipinos, revenge must be expected from a people fighting for their independence.

No one who understands how to value the labors of the Christian Brothers for parochial and mission schools will grumble because the Holy Father the Pope wants them to discontinue the teaching of classics and higher education. It is the poor and despised, white, black and red, that should be looked after more than is done. The rich can help themselves, for they have the means to procure for their sons and daughters a thorough education in the numerous academies and colleges all over the States. Kind reader, pray that the Lord may send laborers into the neglected part of His vineyard!

In the treatise, published in the *Chicago New World*, on the Catholic Indian schools, Mr. Theo. B. Thiele, Secretary of the Catholic Foresters, proves clearly that the proceedings against these schools on the part of the Government was nothing more nor less than an injustice against Catholics in general. He says at the end of his introduction:

"I have prefaced my discussion of the Indian Mission Schools with this introductory, first because it presents the conclusions forced upon me after a thorough study of the history of these schools, and secondly because those conclusions are in themselves good and sufficient reason, for bringing this subject to the attention of our people. These schools, as will be shown, have been the object of most persistent attack and unfair treatment, and I believe an uncolored statement of facts should be, and will be, highly interesting to all Catholic people. Few have any information on the subject, as my experience has shown, and it would be expecting too much of the average Catholic to ask that he make for himself the investigation necessary to give him even a fair insight into this, to us, important question. The review here presented is therefore for the purpose of enabling him to see the situation clearly. He should be aware of the attitude of the government towards the Catholic Church on this question, and incidentally as he might draw his own conclusions as to what the attitude of the government would be on any other question that might be presented in the course of time, and in which we as Catholics might be interested."

Let Catholics be ever watchful. "Right or wrong, first our country," (perhaps it would be an improvement to say "Right or wrong first our party"), may be turned against them when the advocates of such principles are in power. Use judiciously the power given you by the law at the secret and sacred ballot box!

Maria Steig.

Our readers will find in this last issue of the Mission Indian an article from the pen of the renowned Jesuit Father Roh, translated and published in an old issue of the *Ave Maria*. We publish this article to satisfy our heart's delight, which is to contribute to the honor of Mary, the mother of the Saviour who gave for all His life blood.

Years ago, when going forth fresh and zealous from the Seminary of St. Charles, Carthagena, Ohio, we were placed in charge of a congregation in Seneca Co., Ohio. The nearest residence of the Fathers of the Precious Blood was located at Thompson, Ohio, and so it happened that we passed a number of years there. About one mile from our residence was situated a beautiful, awe-inspiring chapel, dedicated to the "Mother of Sorrows" or "the Mother of the Seven Dolors." The location of the chapel within an Ohio virgin forest, the solemn calm surrounding it, the absence of any other human habitation, being absolutely recluse, the pleasing structure of the chapel with its well-proportioned spire, the pure harmonic peal of the three large bells, surpassing all others we have ever heard, and finally the modest interior frescoing and ornaments of the chapel; all these conditions combined could not fail to make a deep impression. And more, we may say, will a visit to the shrine at Thompson delight and spiritually charm the human heart, if the visitor—let us say pilgrim—belongs to the sacerdotal order. The name of the Chapel is Maria Steig, which means "Mary's Footpath".

The veneration of the Blessed Virgin is ever dear to a sincere Catholic heart. It is a pleasure to pray to Mary. It is a pleasure to visit her various shrines, to see how the faithful, in spite of the ridicule and misrepresentations of an unjust world, not only persevere in the devotions to Mary, but do more than is expected or judicious. Love does not consider. Who would not admire the great mother of God, the mother of Jesus and our mother (St. Augustine)? Who would not announce the glory of Mary whom God honored by choosing her as the mother of the great Redeemer? Who would not praise her strong faith, her unstained purity, her humility and heroism in sorrow below the Cross? If we praise and revere any woman, Mary is the greatest of all. Blessed art thou among women.

Therefore when visiting the shrine of the sorrowful mother at Maria Steig, we were always deeply impressed. What a sight to behold so many members of the near congregations visiting the chapel in the morning, no matter whether there was sunshine or rain, snow ice or storm! What an edifying picture to see the good Sisters going in procession and saying the beads aloud on their way to the Blessed Mother's sanctuary! What a powerful sermon to behold the good old pastor, Father Xavier, (may he rest in peace), cane in one hand and the rosary in the other, surrounded by the young and old of his flock reciting prayers in honor of Mary! And then the quaint, sacred house of God, the celebration of the Mass, the devout worshippers, the singing of hymns, the impressive picture of Mary, revealing her intense pain at Christ's suffering and death; indeed only a heart of granite can resist the spiritual charm and happiness created on such a spot.

Now as the Mission Indian goes to many readers near Maria Steig, no one will object if we in this last issue call attention to the shrine of the sorrowful mother.

Catholics need the help of God. They will receive it from God through persevering prayer. The form of prayer is not essential as long as it is approved by the Church. But it should be sincere and devout. The devotion to Mary, the visiting of her shrines, the child-like veneration and confidence placed in her powerful intercession are means which give us the grace of God. If instead of disputing about this or that doctrine, people would pray, then dogmatical doubt and unbelief would disappear like fog in the strong sunlight.

May the love of the faithful for the shrine at Maria Steig increase! May its magnificent bells sound forth the glories of Mary! May many prayers be said by Mary's clients, and be heard by God. May Maria Steig ever remain the solitary, calm, impressive shrine where pilgrims gather and send forth to the Lord above, their own hearts's prayers and sighs!

'Social Democrats are anarchists' (lawless and dangerous). Thus we are told. Slowly, slowly. The Social Democrats are no more anarchical than many of their opponents. They intend to reform the condition of the laboring classes by having recourse to means at their disposal. Morality and religion are excluded in the selection of these means. Right or wrong, first comes the aim before them. But are not some other people doing the same, with this difference, that a Social-Democrat will be looked upon with suspicious eyes, whereas the others may be honored and in power. "Right or wrong, stick to it," is about as anarchical as the using of force against individuals during a strike. Let us first be just. How can people be just if not guided by religious principles? How can the commonwealth's officials be honest if they do not believe in an all-seeing Eye of God? How can the rich, the powerful be induced to be just towards their employees if neither those above nor those below recognize and adhere to the truth and to God's immovable laws? How can the majority rule justly and abstain from ostracizing the minority if the principle "Might is right" is guiding their action? Why are so many wars? Why are strikes? Why are Social Democrats? Why are the wire pullers on the top? Why is liberty crushed by brutal force? Why does misery

remain unnoticed and why do many perisn physically and morally? Because religion is placed in the rear—because such principles as "Right or wrong, first our country" are publicly taught and enthusiastically applauded. The man who says: "First let us be right; let us be just; make way for liberty, but let yourself be guided by the eternal laws which an Almighty, Infinite God has given; a man whose device is and always will be: Justice—Charity—Liberty—God—Morality—Country such a man is a true patriot! O how much must we hear of the dark Middle Ages; how much of the intolerance of the Popes etc. If people instead of talking prejudice would settle down and investigate the dark spots of to-day's occurrences and the downright prejudice of men in power and of conscienceless blind partisans of political organizations, they would find room in neither books nor papers, nor time when delivering speeches for the criticizing of the ages now passed away and already judged by the all-knowing and just God!

A number of *The New World* reached our office. In it we find an article on the history of the Indian schools written by Theo. B. Thiele. The publication of such articles, especially when they are written as carefully as the one mentioned, is a good thing. The Indian question is not fully understood. The American Catholics cannot shrink the responsibility of keeping up the home missions. There ought to be a uniform organization throughout the States. Every one of our schools ought to be independent from the annoying and laborious process of depending on an average attendance. Let the authorities of the Church provide systematically for the needs of our schools. Why should the missionaries and the sisters be encumbered with additional care and trouble, when they have to do their hard labor for the Indians for the sake of God alone? The Catholic Indian children educated in non-Catholic schools are lost forever to our religion! Even the well instructed and faithful Indian children are in danger when brought into schools where they are made feel ashamed of their religion. Catholic Indian schools are a necessity. They ought to be provided with what is necessary. If in every parish each communicant would offer ten cents a year for the Indian schools, the sum would be sufficient. We live but a short time in this world. The small amount would never be missed. The Rev. clergy, no doubt, will cheerfully lend a helping hand. Since we undertook the publication of the *Mission Indian* we learned and are convinced that Catholic lay people will give their mite for the Indians willingly, generously. In the Church though, every measure must originate from the authorities. Let us pray that God the Holy Ghost may enlighten the Most Rev. Prelates who are to meet in October in Washington, D. C.. to devise a modus procedendi, so that the Indian schools will be permanently provided for.

General News.

Mr. W. S. Hathaway and Mr. Chas. Hamilton are enlarging their residences. This means progress.

The roof of St. Boniface's main building is re-painted. After all, a good roof overhead is good for any body.

There are more pupils at St. Boniface's at present than there were last year. The trouble is, there is less money.

Rev. Father Lauth is in the possession of some rare photographic views. They are intended for one of the leading eastern magazines.

Bryan, Stevenson, McKinley, Roosevelt, Hanna and Uncle Sam have the honor of being photoed, sketched, printed and published in all imaginable postures. How nice.

Studebaker, chicken yard, scientific feeding of indisposed turkeys, the burro and similar events break the monotony even at an Indian school.

Some one said that God sent to Galveston the awful visitation because so many of His children were slaughtered in the Philippiness. Perhaps!

A satchel with nice juicy lemons arrived in Banning. They were sent by Uncle Tom as a fare-well-present to the Mission Indian. Thanks, thanks.

Mrs. and Mr. Hannon of Savanna, Cal., came and saw St. Boniface's. The visit was too short. Call again and stay longer. Everybody likes to meet good people.

The aged father of Mr. McDonald came from San Francisco in order to pay a welcome visit to his son. May their stay at Beaumont be a pleasant one bringing back health and happiness.

The minims are tired of the old songs and want to learn new ones. Very well. If only the Sunday papers would have some juvenile songs instead of the rag-time explosions.

Sister M. Serene has been transferred from St. Boniface's to St. Anthony's. Sr. M.. Angelene is in her place. Thus we are changed from one place to another until the last move comes.

No. 1 of the Mt. Angel Magazine has made its appearance. This means a new monthly publication on the Pacific Coast. The Benedictine Fathers at Mt. Angel publish it. The subscription price is $1.00 a year.

It is announced that Mr. Loomis, editor of the *Land of Sunshine*, will lecture before the Newman Club, L. A., in November. His subject will be: "The Indians." Mr. Loomis is perfectly at home when talking about the Indians.

To run a school like St. Boniface's, some Brothers of a religious community are an absolute necessity. We failed to have the co-operation of such Brothers. Therefore when St. Boniface'e will be under the direction of another order, the work will be done so much better.

The Casket makes an interesting comparison between the Anglo-Saxon and Latin races, in reference to the drink-evil. Excepting a few large cities, the Latin races are more temperate than the Anglo-Saxon.

Mrs. McGee of Whitewater is at Banning. A new world's citizen made his entrance into this world only to depart again from it. Mrs. McGee has been an invalid for a long time. May Banning's fresh air benefit the estimable lady.

Father, give me grapes; Father, give me bread; Father, give me marbles; Father, give me a top; Father, give me shoes; Father, give me crackers; Father, give me—"All right; I'll see" (in subdued tone: where is a paying gold mine?)

Miss Helen Burt, at 1124 S. Los Angeles St., Los Angeles, is very successful in directing the application of water, the Kneipp Cure. Her sanitarium is well located and invalids will find relief in undergoing a systematic Kneipp cure treatment.

Miss Nancy Morales has been visiting brothers, sisters and relatives. She returned to the school carrying along boys and girls who wish to learn the catechism. She is a veritable mulier fortis. O! the ladies, if they try they can do much for God's cause in this world.

Mother Mary Joseph of the Sacred Heart school, Redlands, is still at the Sisters' Hospital, Los Angeles, although steadily recovering. The kind, gentle sister is missed by all her friends and we pray that she may soon be able to resume her effective work in the school.

In a letter written by a soldier in the Philippines the capture of an old general is related. To accomplish this military operation, a wedding party was surrounded and a volley fired upon the unsuspecting Filipinos. The bridegroom and his bride besides a number of non-combatants were killed. What a shame!

Louisa Pa, who works for Mrs. Fountain, was called home. Her father is very sick. Mrs. Fountain is a mother to Louisa and we cannot help expressing our high appreciation of her kindness to the Indian girl. We have changed our mind in regard to the Belgian hares, and we will not object to the donation of a couple of them. The studebaker is ready.

The Franiscan Fathers' chapter was followed by a general exchange of places. Here on the Coast, the Very Rev. P. Theodore is Commissarius; Rev. P. Ludger is Guardian at Santa Barbara; Rev. P. Peter is rector of the College and Rev. Father Vitalis is assistant priest at St. Joseph's, Los Angeles. The new Father Provincial it Very Rev. Hugolinus Storff.

Reading proofs is work. The errors are commonly discovered when the printing is finished. We took the trouble to count the mistakes in the last two Mission Indians; there were in all forty. The fun of it is this: We have no printer's devil; only good angels hover around in our sanctum; hence the boys are blamed for them (viz. for the errors.)

LETTERS TO UNCLE TOM.

Missed Uncle Tom's Letters, but has Good Wishes.

ST. BONIEACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., OCT. 2, 1900.

Dear Uncle Tom:

Last night Father told us the Mission Indian was about to close, and that this was to be the last issue and we were all very sorry to hear it as we cannot write any more letters to you.

I know you will be glad to hear we have a large crowd of children this year and we are all well and happy.

The band boys practice every day and I think when you come to see us again we can play some nice pieces for you and I hope you will come soon, and see your nephews. Father bought us all dandy new suits for Sunday, he also got us a lot of tops and marbles and the boys have a fine time this pleasant weather.

How is it; you never write to us any more, Uncle Tom? We were always so glad to see your letters in our little paper.

All your nieces and nephews send you their best regards and wish you success and God's blessing on all your works.

Your nephew

Joseph Rhoan.

The New Chapel and the Flowers.

ST. BONIFACE'S INDIAN SCHOOL.
BANNING, CAL.. Oct. 2, 1900.

Dear Uncle Tom:

It is a long time since I have had the pleasure of writing to you, as I was not in school last year; but I came back Saturday, and am glad to be at St. Boniface's again, where I spent so many happy days. I was much surprised to see the nice little chapel, and the new statue of St. Boniface.

On each of the side altars is a large wreath of pretty flowers which were made by the good Sisters of the Most Precious Blood in Ohio. In our class room we have new green boards instead of black ones and we like so see our work on them.

I am very sorry to hear our dear Father Florian is talking about going back to his old home. I think it will be very sad here without him, he has been here so long and is so good and kind to us.

Hoping to see you soon, I am your loving niece

Virginia Flores.

The pamphlets published by the Catholic Truth Society, San Francisco, are fulfilling a great mission. They are instructive, correct errors, defend the truth and disseminate Christian principles. Send in your orders to the Catholic Truth Society, Room 87, Flood Bldg., San Francisco. (Price $2.00 per hundred.)

Changes are sometimes very good. They break the monotony; furnish money to railroad companies: give a chance for a journey; employment to locksmiths and trunk factories and break up the schools sometimes. Let us be cheerful!

A very sick girl from El Cajon was at Agua Caliente, Aug. 26. She was formerly at the Perris School. She has a slim chance for recovery. To prepare for death is the only salvation for her. But how can people prepare for death if they do not know how? "What doth it profit man if he gain the whole world but suffer the loss of his soul!" The worth of being a member of the Church and of being instructed in a Catholic school will be appreciated finally. No good practical Catholic has ever left the Church at the all important hour of death.

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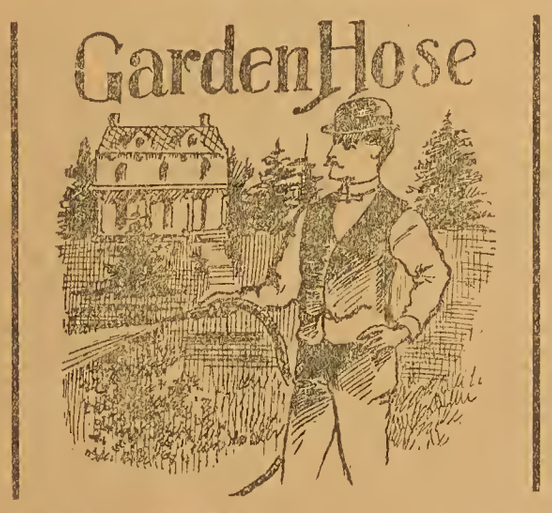

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Supplement of the Mission Indian

Banning, California, October 1, 1900.

BEHOLD THY MOTHER:

OR,

THE MOTIVES

OF

Devotion to the Blessed Virgin.

BY

Rev. P. Roh, S. J.

From the Ave Maria, 1876.

"Behold Thy Mother."

"BEHOLD thy Mother!" these words contain the testament of the dying Redeemer to His Church. This Divine Redeemer had already given us all that was His when out of love for us He became a weak child, a poor man, and, according to the declaration of St. Paul, laid aside the glory which He possessed as the Eternal God. Yes, as man He gave us the whole of the time during which He dwelt on earth; He renounced all the goods of this world; willingly He renounced them, that He might suffer for us. He renounced honor when He permitted Himself to be condemned, like the greatest criminal, to an ignominious death, in order to suffer unutterable torments in our stead; hanging on the Cross, He gave us His Sacred Blood, even to the last drop; at the hour of death, nothing was left Him of this world's possessions save the crown of thorns;—and yet—yes, one thing was His—a veritable treasure, a costly jewel of His filial Heart. This was His Virgin Mother, who with tender mother-love remained faithful to the abandoned One to the last moment; who had the courage to accompany her Son to the very Cross itself, to place herself at its foot, in face of the raging crowd, thus tacitly proclaiming: "I am the Mother of the Crucified."

To whom could He confide such a Mother as that? To whom should He give her as a mother? The heart of John, the faithful disciple, alone had been stirred with the love which won courage to enable him to stand with that Mother at the foot of the Cross. The only one was he, of all the followers of Jesus, who ventured to drink the cup of pain and of shame with Him to the last drop. To this faithful disciple Jesus turned, with the words: "Behold thy Mother!" and to the Mother He said; "Behold thy son!" And He said these words not only because His Mother had lost in Him her only Son, and on this account needed an adopted son for her protection on earth, but herewith He speaks a word that penetrates much more deeply into the very heart of His plan and of His work.

The Church of Christ has always believed that John here represents not his own person alone, but that we see in him the image of all such true Christians as follow Christ and remain faithful to Him, not only in the breaking of bread, but also at the moment when He drains the cup of suffering. John is the perfect Christian, and in his person Christ gave His Mother to be the spiritual mother of every true and genuine Christian. All true Christians, His true brothers, He has presented as spiritual children to His natural Mother. If this appears singular it is nevertheless very simple. Christ, through the Redemption, having become one person morally with all those who are united to Him in faith, hope and love, if they form one Christ with Him manifestly Christ's natural Mother becomes an adopted mother, a spiritual mother for all true brothers of Christ, for all those whom He calls His brothers. And if all those who are brothers in Christ make in Him and through Him one family in God, then I do not see how it can be reasonably disputed that the Mother of Christ in the flesh is the spiritual Mother of this family of God, in which Christ is the eldest-born.

The reverence which the Church has manifested for the ever-blessed Virgin, the devotion of which she is the object, has often been regarded as an excrescence of Christianity, as an interpolation or at the least as a superstitious exaggeration. But I believe and hope that with the assistance of the grace of God I shall be able to demonstrate to every one who is seeking the truth that the devotion to the Blessed Virgin, as taught, recommended and acknowledged by the Church, is inseparably bound up with the existence of Christianity; I say, as taught, recommended and acknowledged by the Church, because only on such a responsibility as this can any question regarding it be settled by any reasonable man.

The Church cannot make itself responsible for anything beside what she teaches, recommends, acknowledges, and practices; and that is what I insist on, that is my meaning, when I say the devotion to the Blessed Virgin Mary is inseparably connected with the innermost existence of Christianity.

Devotion to the most Blessed Virgin Mary, as taught by the Church, consists in three things:

First: In the reverence, esteem and admiration of the exalted dignity of the Blessed Virgin.

Secondly: In placing a trustful confidence in her intercession.

Thirdly and lastly: In cherishing for her a grateful, filial love.

REVERENCE, ESTEEM AND ADMIRATION OF THE EXALTED DIGNITY OF THE BLESSED VIRGIN.

And now, I repeat, all the veneration which is shown to the Blessed Virgin Mary, as also that taught and practiced by the Church, is inseparable from the Christian faith. Having confidence in the intercession of the Blessed Virgin Mary is in perfect sympathy with Christian hope; and cherishing gratitude and love for her is consistent with the most beautiful harmonies of Christian love. Veneration for the Blessed Virgin Mary is in the most beautiful unison with Christian faith.

Christianity teaches that there is but one God, that outside of Himself He has not, and cannot have, any like to Himself; and that this God, because He can have none like Himself, either outside of Himself or near Him, must be worshipped with a worship which may be shown to Him alone, and which should not be and must not be offered to any other being. This worship which solely and exlusively is due to God, we call Adoration (*Adoratio*). Adoration comprehends the whole of that worship which is due to God, and to Him alone. To worship God in spirit, in thought, in faith, means to think of God what is true in itself, as God deserves that we should believe.

Worshipping God.

To worship God with the understanding, signifies this: God alone is eternal—from Himself, through Himself. God alone is all-knowing, all-powerful, all-good, wise, and holy; in other words, God alone is perfect from everlasting to everlasting. To worship God with a heart of faith, is to acknowledge that all good comes from God alone, and can come only from Him, because He is the source of all that can be or is good, beautiful, and worthy of love; and thus in its highest significance it is only on God that we can place our hope; for He alone is Lord of all the heavens, and all things exist through Him alone; consequently in the last resort all things can be expected through Him alone. To worship God therefore signifies to love Him above all things, without limit; for He is infinitely raised above everything that exists, infinitely more perfect, more beautiful, more worthy of love than any other being whether actual or conceivable.

This is the meaning, the theological signification, of the word worship. We can think in this manner only of God; we can hope in this wise only in God; it is only God whom we love after this fashion. And, my dear readers, between this highest degree of reverence which is due to God alone, and indifference, even when it is not contempt, mockery, hatred—between these two extremes, between the highest and the lowest, there is, if I may so express myself, a great gulf, a broad space, and between these limits exist every legitimate, profitable, reasonable degree of esteem, veneration and love.

Honoring the Saints.

God Himself commands us to honor our father and mother; God Himself enjoins us to fear God and honor the king; God Himself by the mouth of His Apostle publishes the edict: "Honor him to whom honor is due"; God says to us through our reason that we should acknowledge and value worth wherever we find it and according to the measure in which it exists. Science has its heroes, civilization its great men and benefactors. Here we find recognition, esteem, honor manifested on every side. But is that worship? No; it is not worship. We honor their merits, but we do not pray to this or that citizen, to this or that general, to this or that man of science, or to any one of this kind; we place none of them on a like footing with God; we never take anything that belongs to God, in order to bestow it upon them.

Among these different kinds of merit, what rank in the Church of Christ, where in the scale of civilization, is the place for virtue, for sanctity? Manifestly the highest. But, mark well, no claim can be made on this account for worship. Every created sanctity is but a very weakly reflected ray of God's actual or essential holiness. But notwithstanding this, it will still be in order, in the Church of Christ, which strives to make her members holy, that she should honor holiness in those who have proved their holiness; that the brothers of Christ who struggle according to the revealed way, for truth, righteousness and perfection—that these ever, both on account of their sanctity and of the respectful veneration due to it, should be held in honor. Only he who is indifferent with respect to sanctity itself is in a position to be cold and indifferent to the saints, in the same manner that he alone does not value or esteem scientific merit who does not care for science in itself. Therefore, as I asserted, the Church pro be holy in that she h saints, for thereby she a her children in the most powerful manner to strive after holiness; thereby she places before her children the most perfect examples and models for their imitation; thereby she proclaims aloud that holiness alone has any real value in her eyes; and this, because it furthers holiness in men.

Now, how will a Christian prize the most Blessed Virgin Mary in his inmost soul? Can he even call himself a Christian without truly reverencing the most Blessed Virgin on account of the dignity with which God has invested her, on account of the holiness of her conduct on earth, on account of the great graces which she has received from God?

A Fundamental Doctrine.

It is a fundamental doctrine of Christianity, and without this fundamental truth there is no Christianity, that God's Son, who is one with the Father and the Holy Spirit, became man, without ceasing to be God, without suffering any diminution, injury or breaking off from His unchangeable Godhead; that the Holy Ghost formed Christ as man in the chaste virginal womb of the Blessed Virgin Mary without a human father, in like manner as God in the beginning created Adam out of nothing; that God's Son took His human nature in the womb of the Blessed Virgin Mary; that she is thus according to His human nature the Mother of Him who, according to His Divine nature, is truly God; not however a twofold Christ in two persons,—one Christ God, and one Christ man,—no: in

two natures, one person: God from eternity, and man in time, therefore true God and true man at one and the same time. Therefore we call her the Mother of God, not as if she had given Him the beginning and source of His Divinity, —every Christian child knows that God is from eternity, without beginning and without end—but we say, by these words, that she, according to human nature, conceived and gave birth to Him who according to His Divine nature is in truth God. We call her Mother of God, and everywhere has she been so named where her Son has been acknowledged as God. It may well be that those who have denied the Divinity of Christ cannot avoid also denying that she is the Mother of a Divine Person,—I can understand that; but it is firmly established that all those who hold fast to the doctrine of the Divinity of Christ, who have known what Christ is—these have never denied this title to Mary.

The Mother of God.

Meantime, with that chief article of faith, chief dogma of Christianity, which has given to Mary the titles of Mother of God and of Virgin, I have given expression to two of the most beautiful words which ever yet were used to describe a creature,—Mother of God, and Virgin! How beautiful: Mother and Virgin! We have here manifestly a wonder of Divine wisdom, power, goodness and grace! Such alone could unite these two words and give them as a title to a creature. Yes, truly, Mary is at one and the same time Mother of God and Virgin. With all her privileges and gifts of grace, she yet remains and will ever remain, a mere creature—in infinite, immeasurable distance from her Divine Son, from God. Never and in no manner whatsoever, even in any one single point, may we think of Mary as we think of God. No! she remains forever a creature, a creature only: and what she is, she is in the fullest significance of the words, from the free grace and love of God; in short all that she is, she is on account of God, and of her Son. But all this does not hinder that she is the most beautiful production of the benignity and compassion of God, that she is the creature which God out of His own free mercy, without any merits of hers, raised to the highest dignity, to this exclusive dignity, to be the Mother of God's Son. For it is true, and remaineth true, forever and ever, that neither before nor since has God worked the miracle which unites the inviolate, purest virginity with a mother's fruitfulness. It is and remains a truth, that no other creature has ever been placed in such a relationship to the triune God, to the Father, Son and the Holy Ghost. Therefore we are convinced beforehand that God, after He had elected Mary to this high dignity, had conferred upon her such a rank in the creation. He, as a matter of course, prepared for her a a soul and body adorned and embellished with all the beauty and loveliness which any son who had it in his power would bestow upon a mother.

Mark this well: Christ was the only son who existed before his mother, who chose a mother for himself, who not only chose her, but who created her. And I ask each one of you—in so far as you had been able to create your mother —in so far as the inexhaustible fulness of riches of the Godhead had been at your disposal, and you had been able to create a mother after your own heart—tell me, would you have been sparing of these gifts in her behalf? Would you not have endowed her with every blessing she was capable of receiving? Would you not have made her so holy and beautiful and lovely that you might have joy in her throughout eternity? Well then, God's Son is the Creator, He is the source of all grace; He it is who has created us all in grace, and who therefore, if He will, can give to to each one of us grace, mercy, blessedness—yes, unbounded blessedness. And this Son, He wills His Mother to be Queen of heaven, Queen of angels, and of redeemed men; for this title is due to her as the Mother of the King of all the redeemed, of all the blessed.

The Virgin.

Bethink you now what it is that the Son of God has wrought for such a Mother, and I need not further enlarge on the doctrine of the Immaculate Conception; namely, that her soul from the first moment that God created it was blessed, and gifted with peculiar grace, a supernatural holiness, even as were the souls of Adam and Eve at their creation, and as ours would be if these our first parents had not sinned. But because our first parents lost or flung away from them original righteousness, we are born not only as mere natural beings but also with a nature which sin has corrupted. We have the properties of human nature, but we no longer possess the supernatural dowry of sanctity by which we were rendered capable of supernatural blessedness. Had we been born in a state of righteousness, we were through God's love destined beforehand to supernatural blessedness; now' on the contrary, the being born again, that work of sanctifying grace presented to us in the Sacrament of holy Baptism, only as a result of the meriis of Christ, is the first means whereby we become capable of loving God with a divine, supernatural love.

It is therefore by no means an exaggeration if the Church has always believed, and has at length declared it to be an article of faith, that this dowry of sanctifying grace was imparted to the Blessed Virgin inmediately on the creation of her soul, therefore at her conception, because she was destined and elected by God to be the Mother of our Redeemer, that this divine grace was conferred upon her by virtue of the merits of her future Son, while since then the same is imparted to us first in Baptism. In very truth it was a great happiness for Mary that she never found herself in a state outside of grace; that she never was exposed to the anger of God; that she was ever beautiful, and from the very first moment of existence was well-pleasing to God. O yes, that was a great happiness; but was a grace, a grace granted to her not from her merits, but on account of the merits of her Son.

The Christian's Faith, Hope and Love.

However, when we consider the matter closely, she may be said to have some pretension to this distinction. As regards us, we have contributed nothing towards the accomplishment of the work of our redemption. When we ourselves come under consideration with respect to the Redemption, it is as debtors, as sinners; the Blessed Virgin, on the contrary, though not indeed a redemptress in the sense in which Christ is Redeemer–though she has not blotted out our sins through her suffering and death—that indeed she has not done: that Christ alone has done—yet it is not the less true that she performed a real part in the work of Redemption. Christ is for us all a Saviour; yes, Christ alone is our Redeemer; from Him and through Him we expect everything; but it is not the less true that God so to speak, gave us this Redeemer through Mary. As a child, He rested on her heart He was nourished at her bosom; on account of her Son and our Redeemer she left her native land, she underwent exile and sorrow, she had to bear all the persecution and mockery which her Son suffered; in Mary's heart was echoed every hardship and bitterness that her Son had to bear; and already in the earliest days Simeon through his prophecy plunged the sword into her mother-heart when he said to her: "This Child is set for the rise and fall of many in Israel." She knew very well what Israel's prophets had said; she knew His future sufferings; and if she had also her joys, yet must this pain, this fear, I will not say make her unhappy, but in a peculiar sense prepare her whole life for a sacrifice in the service of love.

On these facts are grounded the love, the hope, the trust which we Christians have in the most Blessed Virgin. Christian hope springs from Christian faith. When faith tells us that God alone is the highest Good and the Source of all good, it also tells us that we may place our hope alone in God, that we may not expect anything good which has not its source in God alone, and that we expect this good solely and exclusively through the merits of Christ, because He alone has purchased for us all the good which comes to us, sinners, from God. But this Christian hope which refers us to God as the source and cause of our blessedness, and to Christ as the only Redeemer, tells us also that our dear God, in order to grant our wishes, in order to content our needs, requires our free, spontaneous action, our co-operation. Our dear God provides in one way for lifeless nature and for animals, in another for men. He requires no co-operation from them whose action cannot be spontaneous. From us, as free, reasonable creatures, God requires more; hence the proverb: "help yourself and God will help you"; what means: Do what you yourself are able to do, and God with his almighty power will come to your assistance when your own power and ability are exhausted. Now, if we think of how exalted is the aim for which we should strive, how difficult it is for us to be real, true Christians in thought, wishes, desires, and actions, in all our intentions and endeavors then will this truth send a glow of warmth to our hearts. I know right well that when I do what I can, God will do the rest; but; the word, Do what thou canst, still remains a hard and difficult word, and seldom will a man be able to say: I have done everything I could.

See, then, the reason why God has not so placed individual men, in this life, that each one should have his own single, separate place; but that, on the contrary, He has united them in community—in families, in congregations, in State and Church—that one may come to the help of the other. And shall it be inconsistent with the Christian hope I feel in God that I cherish and nourish in my heart the thought that one Christian may say to another: 'I know well that I must pray, that I must pray in the right manner, perseveringly and with interior recollection, devoutly pray: and that when I have done all that is in my power, that God will for such faithful, meritorious prayer, give me all I need.'? But, continuing to speak, I may say: 'But I feel that in my prayer I am often much distracted, that such distractions lay hold of me in real earnest, and I constantly feel as if my prayer were not worthy to approach to the throne of the All-Holy, therefore help me to pray, pray with me and for me.' In saying this, is there anything against Christian Faith, against Christian trust, Christian hope in God? I see in it only an act of genuine Christian humility. The man who thus solicits his fellowmen for prayer to God is far from being self-satisfied, and that I think is well pleasing to God. It has ever been thought lovely to see a child ask a sister or a brother who has behaved better than himself to say a good word for him to his father or mother; this could not have displeased either father or mother; and just as little has it displeased the head of a house when a daughter or a son addressed the mother to plead for her intercession with the father in some affair of the heart, or to effect reconciliation and bring back peace.

An Unworthy Artifice.

But it is exactly on this point that an unworthy artifice has been used—the artifice, namely, of bringing a pitiful play of words into circulation in order to calumniate the Catholic Church. It is truly incredible, but yet true, that it has been said that Catholics *worship* Mary and the other saints! How has that arisen? For more than three hundred years already have we Catholics protested, millions and millions of times, against this being the case; and yet we see the accusation that we Catholics are abso-

tely idolaters continually repeated catechisms, in school books, and other forms. What is the proof this? Can you see into my heart? o you believe that you can per- ive what I think in regard to God d Mary, and that in spite of my otest to the contrary, and of my cred oath, I do actually and in ry fact place these two on an ual footing? No! They give ite another kind of proof. It is s: Catholics pray to Mary and to e saints, consequently they *wor- p* Mary and the saints; therefore, ldren, when you ask your mother a piece of bread you also are olaters, abominable idolaters! d you also, my friends, you are en asking your neighbors to lend this or that, or to render you s or that service; fie, you are one l all of you idolaters! The holy ostle Paul has here a great deal answer for; for in fact he never ote a single letter in which he not add that he worshipped all ristians; that is, he always re- mends himself to the interces- of all Christians.

With such pitiful expression as se do they turn the heads of the ldren; with such insulting and meful calumnies do they fill the brains of childhood. Who will lertake to answer for this before judgment-seat of human na- e? And who before the Judg- nt-seat of God? For before this gment I summon all my fellow- n who raise an accusation foun- on so base a calumny against Yes, in very truth a judg- nt must one day be spoken in matter.

Mutual Intercession.

When men on earth offer up pe- ons for one another to Almighty when they know not only ey may do so—nay, that, ac- ing to the ordinance of Christ the Apostles, it is their duty to so; when, as a rule, Christian yer is a prayer in common, as Lord teaches when He says: this manner, pray ye: Our Fa- r," or Father of us all; this is tinually repeating itself in "give this day," "forgive us," "de- r us,"; this is manifestly an ociate prayer, and an associate yer is a prayer for others,—all one, one for all.

his mutual intercession takes rise in the idea of community, ich the Church of Christ creates: I now ask if we poor sinners not pray in vain for one another e on earth, will the saints in ven, our brothers and sisters o are gone before us, who stand ore the the Face of God, who no ger are stained with the sligh- stain, and are thus well plea- g to God, will they pray in vain, can they remain indifferent to- rds their brothers and sisters o here on earth are beset with so ny dangers, who have so many nts, who are so weak and need ir prayers in so great a degree? will it be objected to us that the nts in heaven know about us any e? Friends, dear friends, never such speech as that pass your lips; s the most frightful that any- can utter when he says that the blessed in heaven know nothing or care nothing about us any more. By saying this you abjure the unity of the Church of Christ, you utter a principle that undervalues fear- fully the doctrines of the immortal- ity of the soul and of the happiness of heaven. For if it so be and in so far as the saints in heaven know nothing of us and of the whole creation of God, I might ask do they yet live, do they find them- selves in the condition of perfect blessedness? I have ever believed the life of the blessed in God con- sisted precisely in the perfect intel- lectual consciousness, in the most perfect knowledge of God and of His works. I have always thought that the life of the blessed in God was the life of perfect love, a love which embraces all and every one whom God loves, which sympa- thizes with everything that has worth before God. What! the saints in heaven are to know nothing about us? Where is heaven then, according to this represen- tation? How far is it from here? I have alway cherished the belief that heaven is in fact everywhere that God is; I have ever believed that the infinite, immeasurable God is present everywhere; and it appears to me therefore that a soul, that a spirit can enjoy perfect bliss, and en- joy it in every place, only when he is perfectly united with God and looks on God, face to Face. Never have I doubted that he who is perfected in God rejoices not only because he sees God, but because he beholds the whole creation, that he feels himself happy in admiring this, while he praises Almighty God in all His works. I beseech you therefore, hold in abhorrence the speech which intimates that the saints know nothing about us; it falls cold on the heart of man, llke an assault of Hell; it is no truth; it is an abomination.

On the other hand, it is not to be doubted that we speak in unison with God's will when we say that our father and our mother, brother and sisters, who fell asleep in Christ are above with our Father; but they have not forgotten us; their love has not ceased, but has become purer, more perfect, more interior more universal; they love us still, and think of us with love; and cer- tainly it is for them a matter of the heart to offer up petitions to God for their poor ardently-loved friends whom they have left behind, that their life on earth may not occasion for them the loss of Eternity—that they may not miss the way which alone can reunite them. Oh, I feel myself happy in the belief that God not only sees me,—He who indeed is all-merciful, all benignant, but also all-just and all-holy, my Law- Giver and Judge, and who therefore is to me, a poor sinner. 'a fearful God,' even though He offers Him- self to me to be named my Father. For though well I know that He loves me, I myself, throughout my life, have never been able to say that I am a worthy child of such a Father, and therefore it is a con- solation to me to know that I stand not alone, with all my misery and my failings, before the infinitely all- holy God. For there are great crowds of good, loving friends in heaven who speak a good word for me; and among these intercessors with God I have special confidence in the Blessed Virgin, the Mother of my Redeemer; for this I know, that she has never sinned, never displeased God,—and, to sum np everything in one word, the heav- enly Father leaves this Mother as the Mother of His only Son, and the Son loves her as His own Mother, and the Holy Ghost loves her as His own pure Bride.

Love for the Saints of God.

Her word to her Son is not pre- cisely a command, for Christ is Lord, Christ is God; but such a Mother need not command such a Son— could not even wish to do so; it is enough for her to say: My Son, they need this or that. This was witnessed at the marriage-feast of Canae in Galilee. Christ had not yet resolved to reveal His miracu- lous omnipotence, therefore He at first answered: "My hour is not yet come"; but it is not less true that He performed His first miracle at Mary's request.

Therefore I venture to pronounce it an incontestable truth that it be- longs to the Christian love which should unite us all as members of the Church of Christ, in God and with God, that we should entertain a grateful and childlike love for the saints of God, but above all for the Blessed Virgin Mary. We must not indeed love her as the highest good, as infinite beauty, as bound- less perfection. God only is this. Mary, in the splendor of her heav- enly beauty, still remains, and must through eternity remain, far from being this,. However high she may stand, the most distinguished among all, the first of creatures, of the works of God, she must ever find herself nevertheless at an in- finite, immeasurable distance from God. But He, Himself, who gave the command: "Thou shalt love God," and so forth, He it was who added, "and thy neighbor as thy- self," and this second command is inseparable from the first. I have been inexpressibly pained, in the different missions at which I have assisted, to meet with men who not only did not honor the Blessed Virgin, but who spoke against her in the most abominable manner. I have had caricatures in my hand which were the expression of the highest degree of these disgraceful insults, and these caricatures were the work of men who would fain pass for Christians. These un- happy beings do not understand that all mockery of the Blessed Virgin recoils of necessity upon Christ himself; and that a Chris- tian who mocks at Christ deserves to be named the vilest reptile in creation. To call one's self a Chris- tian, and to mock at Christ! Now, in such a case it must be acknow- ledged that the spirit of error must have completely mastered not only the human understanding but every human feeling; it has led men into insanity. Dear Christian friends, if we cannot reach heaven unless we fulfill the command to love our neighbor in every human being, even were he a Turk or a heathen, even were he base, vile, or criminal, how can a man think to win en- trance into heaven if he does not love Mary, the Mother of our Re- deemer, the Mother of the heaven- ly King? If we can find no en- trance into heaven unless we are clothed with the wedding-garment of Christian love, with love for God and man; when it is firmly establish- ed as a truth that we shall be denied immediate entrance to that kingdom if we present ourselves with the least, I will not say, enmity, but with the least coldness or indiffer- ence in our hearts against any one fellow-being—how were it possible that we should be admitted therein by Christ if we are cold and indif- ferent to His Mother? Heaven, my friends, is the home of the eternal, perfected peace and love. There, nothing defiled can enter. Far from thence all stripes all mockeries, all cold unloving hearts. Every heart that closes itself to the love of God has its home in hell; in heaven it will find no place. Dear friends, I ask you, if you really believe that you owe everything to Christ, if you have no other eternity than in Christ and through Christ, how can you be cold and indifferent to the Mother of Christ, who stood at the foot of the cross and drank out a sea of bitterness?

The Early Christians.

Oh, my friends, the early Chris- tians, the apostles, were not of this mind towards Mary. We are re- ferred to primitive Christianity: well, then, place yourself in spirit with me in the first days and the first years after our Lord's ascen- sion, or during His lifetime here on earth. If you had been one of the twelve Apostles, or one of Christ's faithful disciples and followers, what would have been your thought respecting Mary? In what light would you have looked upon her? How would you have comported yourself if you passed by her or met her? How do you think the Apostles or the early Christians behaved to the most Blessed Virgin after Christ's Ascension? I see them assembled as children around their Mother. She has not indeed, if I may so express it, any peculiar position among them, but a mo- ther's heart always exercises a pow- er over her children. The history of the Apostles even shows us them united in prayer with the Mother of Jesus when the Holy Ghost came upon them. I am convinced of it, my friends, that every one who really believes in Christ, in Mary's Son as God, that such a one only can have a genuine veneration for the Blessed Virgin that it is not possible for him to despise her, either in words or thoughts; yes, I am convinced that many of these even then uttered to her the words: "Holy Mary, Mother of God, pray for us poor sinners!" O yes, dear friends, can you not then go back in spirit to these first times and unite yourselves with us in this beautiful prayer to your Mother?

Once upon a time, in former days, the angel's salutation to the Mother of God was taught to all with the prayer made by our Lord, her son. It was in the ninth cen- tury that your forefathers learned to know the true God and to worship Him alone. The saintly Ansgar, spiritual father and teacher of the

Danish people, had a great reverence for the saints, and a faithful devotion to the Mother of God. At that time, in accordance with ancient Christianity, every Christian child was taught to utter with reverence, confidence and love the name of Mary together with the Divine Name of Jesus; and when the "Our Father" had been prayed, the beautiful salutation was added: "Holy Mary, Mother of God; Hail, full of grace, the Lord is with thee, thou blessed one among women." These are words of the Angel and of St. Elizabeth; they stand in Holy Scripture. You surely cannot do wrong in repeating the words of the Angel and of the holy Elizabeth. God will not call you to account, and Christ will not be jealous on the subject; nor will He be jealous if you add: "Holy Mother of God, pray for me a poor sinner, now and at the hour of death." O happy are they who on the bosom of a pious Christian mother have learnt from childhood upwards to call on their Father and Mother in heaven! Happy are all ye children, you who have already in childhood learnt to know your spiritual Mother, Mother of your redeemer, your Brother and your God.

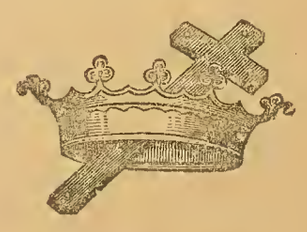
An Exhortation.

Therefore, my dear children, and I speak here to God's great and little children, never forget that besides a Redeemer, whom you must alone worship, you must also invoke with filial reverence that Redeemer's Mother. Place, then, your whole hope upon God, for He is the source of all the good which we can desire and receive. When you have not confidence enough in yourself to deem your own co-operation sufficient, then have recourse to the intercession of the Blessed Virgin. The Church teaches that it is a pious and salutary practice to invoke the prayers of the Saints. She does not command it, she does not say that it is necessary; she says only that it is pious, useful and salutary; yes, Christian mothers, teach your children this prayer; cherish well this devotion in your hearts. It has now stood the test as being a powerful means of keeping alive and effective the faith in Christ, her Son; and wherever they have left off calling Mary the Mother of God, they have also ceased to consider Christ as God. Yes, it is a fact, alas too true! wherever Mary is no longer held in honor the worship of Christ has also begun to cease.

On another account also, we lay much stress on the devotion to the Blessed Virgin; namely: this devotion has approved a higher consciousness in the female sex; it has raised and sustained a purer sense in woman, directing her thoughts to things divine. But if it can truly be said that these beneficial results have been brought about, there is one among them which deserves particular mention. This devotion has everywhere strengthened and confirmed love to the most beautiful of all Christian virtues, purity and chastity. Yes, it has brought a rich harvest of happiness and blessing. The pious brotherhoods, and sodalities of young people of both sexes, who have placed themselves under the protection of the Virgin of virgins, ever afford a rich source of consolation for many heavily-laden, oppressed hearts, who were nigh unto despair.

Finally, every observer of human nature has certainly made the remark that those who have the misfortune to lose their mother when young, never attain a like development with those who grow up at the side of a pious mother. That which is true of the corporal existence of man is also true of his spiritual development. Father and mother are presupposed for the one as well as for the other. We cannot do without a mother if we are to attain our proper growth as human beings, and God came to the relief of this urgent need of our human nature when He gave us a spiritual Mother, whose arms are spread out widely enough to embrace all here on earth, to take us all under her protection,—who hears every sigh, because she is always with God, the Allseeing, the Allknowing! Yes, dear friends, something essential is wanting to religion when there is no mother. I think I may place myself side by side with many other Christians with respect to understanding Christian dogma, and yet I speak the inmost convictions of my heart when I say that next to my faith in Jesus as God I have to thank my devotion to the Blessed Virgin for all the joy, all the consolation which Christianity has given me; and I bless my pious mother a thousand times, in her grave, for teaching me to say not only the "Our Father" but also the Angelical Salutation. There are many bitter hours in the life of every man, many dangers, great temptations; a heart often finds no sympathy, no compassion, amongst its fellows; but Mary never deserts us. The invocation, "Holy Mary, Mother of God, pray for us sinners," has ever been a consolation for my heart, and never in vain have I sent up that prayer to her. O my Mother! to thee I commend all my fellow-men; take them to thy heart and protect them. I commend to thee all who are earnestly seeking after truth. O pray for them, that they may find it; pray for them, that they may come to Christ and participate in the fruits of His redemption! O Mother! I specially commend to thee youth and childhood, so susceptible of all noble impressions. O Mother! the earth is so cold, the world is so cold, O keep these little chilbren warm! Protect their innocence; preserve it pure and unspotted! O protect these young people, exposed to so many combats; console those who are of riper age, in their cares and troubles; console the dying; pray for us sinners now and at the hour of our death.

The End.



GOOD READING.

As a taste for reading assists us by illuminating our own work, so does it enlarge our charity in judging of the work of others. The more we know, the less narrow are our minds. Our sphere of vision is increased. Our horizon is wider. We appreciate the manifold varieties of grace and vocations. We see how God's glory finds its account in almost infinite diversity; and how holiness can be at home in opposites, nay, how what is wrong in this man is acceptable, perhaps heroic, in that other man. Hence we free ourselves from little jealousies, from uncharitable doubts, from unworthy suspicions, from unsympathetic caution, from ungenerous delays, from narrow criticisms, from conceited pedantries, from shallow pomposities, about others and their good works, things which are the especial diseases of little great men and little good men, and which may be said to frustrate one-third, if not more, of all the good works which are attempted in the Church. Goodness which is not greatness also is a sad misfortune. While it saves its own soul, it will not let others save theirs. Especially does it contrive, in proportion to its influence, to put a spoke in the wheel at all progress, and has almost a talent for interfering with efforts for the salvation of souls. Now, if reading did no more than abate the virulence of any of these eight diseases of narrow goodness mentioned above, would it not be a huge work? For we are all of us little at times, even when we are not habitually little, Self-love makes us jealous, and jealousy makes us little. But how much more, as experience teaches us, does a taste for reading do, than merely abate the virulence of these things! How many a narrow mind has it not made broad! How many close, stifling, unwindowed hearts has it not filled with mountain air and sunshine, and widened them to noble, spacious halls, so making room for God where He had no room before!

It also heightens our whole spiritual standing, by making us more free from human respect. When we have a taste for reading, and reading approved religious books, we acquire the sense of standing under the eye and at the judgment-seat of great and holy minds. Their judgments give the law to ours They introduce us into another world, where right measures and true standards prevail, and where injustice and falsehood are righted in the mind as they will be righted in fact at the general doom. Hence the judgments of that little inefficient circle immediately round ourselves, which we surname the world, are less important, less all-in-all in our eyes, than they used to be. We have got accustomed to higher things, to wider things, to greater worlds. He who does not suffer from the tyranny of human respect will hardly appreciate the force of this reason: but in what fortunate clime, or even in what anchoret's cell, is that blissful man to be found?

Reading is also of no inconsiderable service simply as an occupation of time. The use of time is one of the chief difficulties of the spiritual life. If we may distinguish the one from the other, we should be less frightened at St. Teresa's vow: Always to do what was most perfect, than of St. Alphonso's: Never to waste a moment of time; and the most impressive thing in those wonderful eighty-eight years of St. Andrew Avellino is his never having let a moment glide by unperceived and unoccupied. It tries our faith to think of it. Now, we cannot always keep our minds fixed on God – I mean, we who are not saints. We may doubt it of the saints, gravely doubt it; but, having no experience of sainthood, we cannot dogmatize about it. Yet, when the effort to do so would be too much for us, there are in most of our days gaps of time which would be filled up with inutilities. Inutilities would be the most innocent filling up of them, yet how spirit-wasting also! Then reading not our regular spiritual reading, which is a more serious and direct intercourse with God, but conscientiously-chosen reading, even of a secular sort – comes in, and not only saves us from evil by being harmless, but does us a positive good in itself.

Moreover, it takes possession of the mind, of which the evil one is always on the watch to take possession. It occupies it. It garrisons it. It peoples it with thoughts which are, directly or indirectly, of God. Now, in these days, there are two contagious influences in the atmosphere around us, which are most deleterious to the spiritual life. They are the multiplicity of interests, and the rapidity of objects. It is sad to see the success with which these two things thrust God out of our minds, perpetually edging a little more forward, and a little more, and a little more. The mere occupation of our minds, therefore, with religious objects, has become of serious importance in devotion, especially to those who are living in the world, and so are forced to hear its roar, and to turn giddy at the sight of its portentiously-swift whirling and revolving, as if it were a machine of God got loose from his control. I need not dwell on this; but it would not be easy to make too much of it. For what has taken possession of the current of our thoughts has taken possession of our whole selves. A taste for reading is therefore especially necessary for these times, because of their perils and their peculiarities.

Last of all, we must not forget St. Hugh's reason for making much of good books—that they make idleness and sorrow more endurable. Doubtless what has surprised us in all our illnesses is that they have sanctified us so little. Pain has done so much less for us than by all accounts it should have done. Our experience of the matter has not been the same as the experience of the saints. It is not so much that we have been less patient, as that we have been more animal. We have been occupied with the physical part of our sufferings. All our energies have been absorbed in the effort of endurance. Even sorrow we make too physical. Moreover, though others should not ask too much of us, neither should we unwisely overtax ourselves, yet there is no doubt we allow both sorrow and sickness to make us more idle than they need do. We waste time in suffering, when moments, always precious, are more precious than at any other time of life. Now in the matter of patience, in the matter of inwardly sanctifying our sufferings, and in the matter of needless indolence, we shall find a taste for reading of great service to us both in sickness and sorrow.

"But all these are very low and merely natural reasons!" True; but are we fit for higher things yet? Have we any dispensation from the earlier stages of this grand journey? Surely, if we rightly estimate ourselves, we may feel that we are too low for the lowest thing that is good; but we cannot feel that we are too high for anything. Here, then, are about twenty reasons why a spiritual guide is so anxious to know whether one who is just putting himself under direction has a taste for reading. He knows by experience that this taste will practically do the work of higher graces.

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